JUNE 1951

The Methodist Woman

THE EARTH IS
THE LORD'S

Vol. 11 **The Methodist Woman** No. 10

Editorial Offices
150 Fifth Avenue
New York 11, N. Y.

MRS. C. A. MEEKER
Editor

Publication Offices
420 Plum Street
Cincinnati 2, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager
MRS. C. C. LONG
Circulation Manager

WOMAN'S DIVISION OF CHRISTIAN SERVICE

Officers

President—Mrs. Frank G. Brooks, Mount Vernon, Iowa.

Vice-President—Mrs. Paul Arrington, 1735 Piedmont Street, Jackson 41, Mississippi.

Recording Secretary—Mrs. J. N. Rodeheaver, Winona Lake, Indiana.

Treasurer—Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, N. Y.

Department Chairmen

Department of Work in Home Fields—Mrs. A. C. Johnson, 1359 Park Street, Bowling Green, Kentucky.

Department of Work in Foreign Fields—Mrs. J. D. Bragg, 3666 Montana Street, St. Louis 16, Missouri.

Department of Christian Social Relations and Local Church Activities—Mrs. James Oldshue, 434 E. 88th St., Chicago 19, Illinois.

Chairman of Section of Education and Cultivation—Mrs. John M. Pearson, Carmel, N. Y.

JUNE CONTENTS 1951

PAGE

Practicing the Presence of God, by *Nellie Earles Quimby*..... 3
We—And the Women of India. VI. A Visit to the Santals, by *Dorothy Clarke Wilson*..... 4
Where Citizenship Grows, by *Erle Howell*..... 6
How Fare Our Children? by *Margaret R. Bender*..... 8
Highlights From the Home Fields..... 11
Better Service Through Group Discussion, by *Beatrice A. Harrison*.... 13
World Federation of Methodist Women..... 15
Worship Program for Circles, by *Eunice Jones Stickland*..... 15
Building a World Christian Community..... 16
On the Air, a Radio Skit, by *Mrs. O. G. Utt*..... 20
Opportunities for Study in 1951 (Missionary Education)..... 22
Organization and Promotion..... 24
The Advance..... 25
Christian Social Relations and Local Church Activities..... 29
He Speaks for Those Who Cannot Speak, Poem by *Herman S. Garst*.. 29
Wesleyan Service Guild..... 32
World Friendship Bulletin..... 33
Student Work..... 37
Youth Work..... 38
The Agenda..... 39
Financial Report..... 40

MISSIONARY QUIZ

We do not like ruts. Therefore we are introducing a new type of Ask Yourself questions. This time it is a quiz on missionaries and their locations. Unless you are unusually well-informed, you will have to read the articles to discover the answers.

The missionaries and projects are scrambled; couple the missionary with her right station. This may be played as a Who Am I? game during the fellowship hour of the society or circle.

1. Sylvia Aldrich	a. Sager Brown Home Baldwin, La.
2. Eunice Allen	b. District Missionary Pakur, India
3. Katharine S. Arnold	c. Kinnaird Christian College, Lahore, Pakistan
4. Ruth Eveland	d. Frances DePauw Home, Hollywood, Calif.
5. Mary Ferguson	e. Gum Moon Hall, San Francisco, Calif.
6. Nancy Kellogg	f. Atlantic Street Center, Seattle, Wash.
7. Reva McNabb	g. Principal, Pakur, India
8. Mildred Pierce	h. Wesley House, San Antonio, Texas
9. Mrs. Helen J. Stone	i. Umtali, S. Rhodesia, Africa
10. Mrs. Evelyn Thomas	j. District Missionary, Pakur, India

OUR WRITERS

Nellie Earles Quimby, wife of Dr. Chester Warren Quimby of the Department of Religion, Cornell College, Mount Vernon, Iowa.

Dorothy Clarke Wilson, novelist, Orono, Maine.

Erle Howell, reporter on *The Seattle Times*.

Beatrice A. Harrison, Anti-Defamation League of B'nai B'rith, New York, New York.

Eunice Jones Stickland, wife of Rev. Howard Stickland, Kingsburg, California.

Herman S. Garst, interested layman, Okmulgee, Oklahoma.

COVER

Waits River, Vermont, by A. Devaney, Inc., New York.

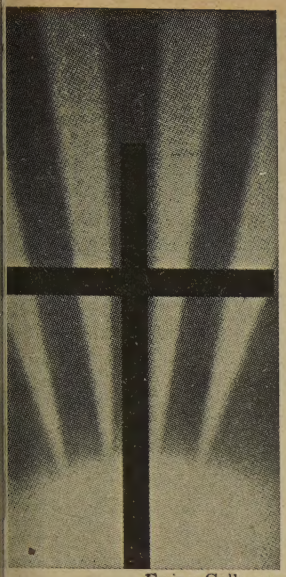
THE METHODIST WOMAN, the official organ of the Woman's Society of Christian Service, is published monthly (bimonthly, July and August) at 420 Plum Street, Cincinnati 2, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook* $2.30, payable in advance. Subscriptions may begin any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to The Methodist Woman, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.



Ewing Galloway

Practicing the Presence of God

By NELLIE EARLES QUIMBY

THOSE who are familiar with that prize devotional book by Brother Lawrence, *The Practice of the Presence of God,* will recall that this ancient saint had so practiced the presence of God that he could say, "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

How does one go about "practicing the presence of God?" I puzzled over this question for months until gradually two things stood clear.

First, the faculty of imagination is of paramount importance. When I made that discovery I had been thinking of our son, sensing his presence. He was a freshman in a midwestern college, a long sixteen hours' journey from home. We could not see him until vacation rolled around.

Yet all that day I had been reveling in his presence, for a letter had come that morning saying, "Got my first taste of teaching Monday. Our English teacher appointed me to take her place while she sat and took notes on the themes the class read. I picked the readers, then led the discussion about them. I sure got a kick telling them how to write themes."

In actual physical presence our son was several hundred miles away. Nevertheless, I had been seeing the gleeful sparkle in his eyes, his flashing grin, his expressive hands, and hearing his voice as in the concise, direct speech which is his gift, he "got a kick telling them how to write themes."

Of course I did not see him literally. Through imagination I did see him vividly, with utter reality, though I did not know whether he directed the class wearing his brown suit or his gray slacks, his red crew-neck sweater or his blue plaid shirt. Imagination inspired by his letter brought him close.

With this faculty of imaginative concentration anyone can practice the presence of God. In today's atmosphere of fear and world tensions, we would do well to begin each day's devotions by thinking of God as a quiet Presence within, bringing peace. One by one add other attributes: His glory, His sustaining power strong to meet any emergency, His continuing love, His salvation for all men. As our thoughts dwell on these, the reality of His presence will increase within us and overcome our fears.

However, in practicing the presence of God, imagination is not enough. Our son standing briefly as "teacher" before his English class, exulting in the thing he had to do because he loved doing it, I could see vividly because I knew him. I had lived with him for nearly eighteen years. I knew the tones of his voice, the way he talked with his hands, how his eyes sparkled when he was interested. I knew he would conduct the class with poise and express himself well, for that had been a talent through all his growing years. Through imagination I saw our son with utter reality, because I had lived with him for years and knew him well.

This brings us to the other necessary element in practicing the presence of God. We must learn to know Him. Reading Brother Lawrence's book might be a beginning for deepening our religious life. But we should never stop there. Book after book on God, on the religious life, on the life of Christ are at hand, within easy access if we but look for them. Many are inexpensive to buy. Pastors gladly loan books. Each book will add some point to our knowledge of God and bring him closer.

Books about the Scriptures are good but should never be substituted for reading *the Book* itself. Most of us spend too little time with our Bibles. It is especially important to steep ourselves in the Gospels. We should read the New Testament daily. It is through Christ that God reveals himself to men. Only by a repeated *imaginative* reading of His life in the Gospels can we really understand Christ. As we read we should imagine the scenes through which He moved, make believe we hear the words He used, see the people He healed. Only as we understand the life of Christ and develop our faith, can we expect to experience richly the presence of God.

In this constant, daily practice of the presence of God there will come singly and sometimes widely apart, brief flashes of joy when we feel that we are touching the very gates of heaven itself. But more prevalent will be long level periods extending over months and even years, when we must plod doggedly on, practicing, practicing, practicing, feeling that little is accomplished, but with the spirit sustained by the ever-growing conviction that this is the way to Life, and that nothing is as important as this close clinging to God.

We—And the Women of India

VI. A VISIT TO THE SANTALS

By DOROTHY CLARKE WILSON

Dorothy Clarke Wilson and Mildred Pierce in Santali dress

MILDRED PIERCE, my fellow traveler, tried to prepare me for my visit to the Santal country long before we met in Benares and started on our ten-day trip together. Besides giving me a book to read about the Santals, one of the aboriginal peoples of India, she had talked about them, her face lighting up like that of a mother enlarging ecstatically on the charms of her only child. I had listened indulgently, feeling that after fifteen years of work among the Santals probably she was prejudiced. I anticipated that Pakur, though no doubt interesting, would vary little from the other mission centers which I had visited. I soon learned my mistake, for the days I spent in Santal country were a rare experience.

Even our reception was different. When our train pulled into Pakur late one evening, young people with shining dark faces lined the platform. They greeted us with smiles and garlands, and then, as we were walking to the school along the path by the railroad tracks, they disappeared.

"Where did they all go?" I asked Miss Eveland, the school principal.

She laughed. "Oh, they've gone on ahead. They want to give you a little welcome at the school."

A little welcome! It was a triumphal march! Before we reached the school, we saw lights, hundreds of them, it seemed. Passing under an arch of evergreens, we walked up a long pathway glowing with lighted candles, stretching all the way from the gate to the verandas. At the end of the pathway the whole school was congregated. More garlands of tiny gold marigolds were hung about our necks, welcome songs were sung both in Santali and in English.

Right away they had to introduce me to the Santal manner of greeting, which is a thing both delightful and unique. I could never explain it all, it's too complicated, but this is the idea. How you greet or are greeted, depends on age. The younger person, if a woman, reaches over and touches her hands, palms down, to the ground, respectfully. The older person receives the greeting by stretching out her hands, palms upward, and raising them in two gestures to her forehead. There are other greetings between persons of various relationships, such as mother-in-law to mother-in-law, wife to husband's sister, and so forth. One man greets another by raising one hand above the other in fist formation. It is amazingly democratic, since age, not importance, is the factor.

Our trips into the villages around Pakur with Bobbie (christened Mary) Ferguson, the young, jolly, stoutish district missionary, were fascinating. Association with Bobbie would have been interesting in itself, for she is one of those radiant, enthusiastic personalities who can turn drudgery into thrilling adventure. Not that work among the Santals could be drudgery! A more friendly, lovable, intelligent people I have never seen. And certainly, of all the villagers I saw in India, they were the cleanest. After my weeks in the unspeakably dirty Hindu villages in the United Provinces, with their dusty courtyards, sagging thatched roofs, furrowed walls, and stagnant open drains, the neatness of the Santals was a constant marvel.

Not only are the houses very neat, they are beautifully decorated. Made of mud, they are repaired after every rainy season with a new layer of mud and cow dung. Over this is put another layer mixed with black derived from burning rice straw, and over this a layer of white clay made into a sort of whitewash. This is smoothed into different shapes with motions of the hands or a cloth, which makes the houses very attractive. Twice each week, on Wednesday and Saturday, the floors of every room, veranda and courtyard are redone with mud and cow dung, the latter merely for cohesion. It makes a beautifully smooth surface, as good as a linoleum!

In every home, we were received with true Santal hospitality. First a *charpai* (string bed) would be brought for us to sit on, then a *lota* (brass cup) of water was set in front of us. This is usually for the purpose of washing the guest's travel-stained feet (and in this country it is certainly needed), but they dispensed with the foot washing for us. Garlands were brought also and hung about our necks. Wherever we went it was the same house after house, village after village. *Charpais, lotas,* garlands. In one home they even had a small orchestra to greet us. One boy had a violin with two bright angels painted on it, another an instrument made of a tin can covered with a bit of goatskin, several others had bamboo flutes. They sang a song in Santali which Mildred translated as follows:

Come, come over here, O mother!

Come, come outside, O mother!

Relatives have come from a far country, O mother!

Set out the bed,

Offer them lotas of water,

Garland them, girls, with garlands of flowers!

God's chosen holy servants

Have brought us a holy message, O mother!

Let us receive it at this new year with a pure mind!"

Mildred was delighted to find she had not forgotten her Santali, and all her old friends were overjoyed to see her. As I looked at their clean, radiant faces and realized what a power for good this mission center has been through the years, I felt that not many of us could claim such rich dividends from the investment of fifteen years of our lives.

The high point of our visit was an overnight camping trip to one of the villages where we have a Christian center. We rode several miles on a train, then walked along the irrigation ditches bordering the rice fields. When we reached the village, there was a welcoming crowd waiting us in the tiny mission compound. More *charpais*, more *lotas*, more garlands. And this time they really went through with the foot-washing, even to the custom of the guests dropping a coin into the flat brass vessel of water! They wanted to be sure I learned the whole proceeding correctly.

I shall never forget that night in the little Santal village. It passes before my mind now in a series of vivid pictures, and remembered sounds, tastes, and smells: the rich fold of a threshing floor where a black-skinned mother and son slayed long bundles of grain side by side; the dull, thudding rhythm of the "dinkies"—the long, heavy, rice-husking treadles which the patient feet of the village women kept in motion well into the night; the mountains of white rice and curry we all ate on big *sal* leaves sewn together with twigs; the look on the small boys' faces when one of the missionaries, a Mr. Nilsson, used his new electric generator to light two bulbs in the compound, and they saw electricity for the first time; the rich heavy sweets made of rice flour which the wife of the village pastor had pounded to the most painstaking fineness, working half the night to get them ready for our breakfast; the little dark mud hut where we lay on our *charpais* under our mosquito nets, smelling the smoke of cow dung fires and listening to the soft rustlings of the thatch overhead. We slept well, too.

The next day, on our way home, we stopped at a huge market, and bought a Santal dress apiece. The Santal costume is picturesque and unlike anything else in India. The women wear straight wrap-around skirts, many of green plaid, with another longer piece of cloth draped over the left shoulder, leaving the right shoulder, the arms, and the feet bare. They wear their hair in a pug, with a silver pin thrust through it. Their jewelry is also unique, mostly heavy bracelets and anklets of silver, with metal chains and collars. Back at the mission bungalow, we proceeded to dress up and have our pictures taken with big earthen jars on our heads.

Just two more pictures I must give you. One was at the station near the village where we spent the night. One of Mildred's former pupils, a very lovely, well-educated girl, now a teacher in the village, had sent word that she couldn't come to the village to see Mildred but wanted to give us tea at the station. Sure enough, she did. She came, bringing all the fixings wrapped in pieces of cloth; plates, cups and saucers, teapot, serving dishes. There in the tiny dingy waiting room, with a crowd of her little pupils and curious strangers looking on, she laid two cloths on the station table, set three places, and in a most gracious and unhurried manner, as if she had been in her own home, served us hot tea, with milk and sugar, and some delicious *luchis*, little sweetened pieces of dough fried in deep fat.

One more picture. Back in Pakur the pony cart met us and took us to another village, where they had arranged a Woman's Society of Christian Service meeting just for my benefit. The minister's wife was the hostess. We were late; most of the women had gone when we arrived, but someone went out and brought them back. They told me all about their work, and I (through Mildred) told them about my group back home. Their faces lighted up delightedly.

"Why, we're all just the same!" one of them exclaimed.

They told about their monthly meetings at which they have devotions, programs, and sew. They have a *mela* (fair) each December, where they sell such things as blouses, *kurtas*, knit articles, handkerchiefs, cooked food, tea, puffed rice. I told them about our bazaar, which is really, of course, an Indian name. They told about their home and foreign mission projects, contributing to the support of a missionary in South Africa. I told them that my own society had a special missionary project in India, helping the hospital in Baroda. They couldn't get over how we were all alike. Afterward we went outside and sat together and had devotions. A woman who was learning to read gave me a brief exhibition of her new skill. The membership of the society, I learned, was twenty-five and included women from several villages. They paid dues of four annas (a little over six cents).

Yes, we are very much alike, we —and the women of India. We all have the same needs, the same hopes, much the same problems. But, oh, far from the same opportunities! Only a few of the Santals are Christians. Most of them are Animists, worshiping at altars such as the one I saw on my way to a village: a mud platform with two small stones set into it, sprinkled with red liquid. How many times as I saw the miracle which Christianity and education can effect in human personalities, those familiar words went through my mind—"Earth *could* be fair!"

Where Citizenship Grows

By ERLE HOWELL

THE Seattle Atlantic Street Center, formerly the Deaconess Settlement, at 2103 Atlantic Street, has guided boys and girls of the neighborhood into good citizenship for forty years. Many, now mature men and women, rank among the most substantial citizens of the Pacific Northwest. The seven-day-a-week program of the project includes a variety of playground activities, organized boys' and girls' clubs, and work among adults.

How the young people respond to the activities of the Center may be illustrated by the case of Clifford Worden who, after three years in the military service, recently returned to Seattle. After greeting the home folk, Worden's first call was at the project, where he hoped to meet again many friends he had known when he had been active there. Finding most of the old crowd scattered, he asked permission to help reorganize the older youth group.

"You see," Clifford told Richard Ortmeyer, newly appointed director, "memories of the good times I enjoyed here meant so much to me while I was in the service that, since I'm home again, I want to help this Center mean just as much to other young people."

Now, while putting the finishing touches to his high-school education, the young man spends his spare time directing wrestling classes for boys and leading social activities for older youth.

Clifford is typical of hundreds who have been influenced by the Center, which has operated since 1910. Take Mrs. Ruth Richmond, who, born in the neighborhood, was enrolled in the kindergarten of the project at the age of three and has attended its activities regularly since that time. She now leads the Bluebird Girls' Club and is treasurer of the Church of the Open

Door, which meets Sundays in the settlement building.

Memories of experiences in Girl Reserves and their overnight outings, a sewing class, church school, and other activities inspire Mrs. Richmond to do for others what was done for her. She expects to see her own three children grow up in the project. Her mother and grandmother have been interested in the Center from its beginning. The latter is one of the founders of the institution.

Miss Elizabeth Swift, a deaconess who worked full time in the Center from 1912 until her retirement in 1942, tells how the project came to be established:

"Miss Mary J. Hepburn and Miss Jessie Gasser, students at Northwest Training School, then on Queen Anne Hill, wishing to render practical service while in school, went to the Rainier Valley community to teach English to Italians and other foreign-born residents of the neighborhood. Miss Gasser, a nurse finding abundant demand for her skill among women and children of the area, became the first in Seattle to offer free nursing service.

"Community response to the warmhearted approach of the young women was so eager that they were encouraged to establish a Sunday school to offer religious instruction to children and youth. The first meeting place was a tent; later a small building was acquired.

"The neighborhood was a center of juvenile delinquency in the early days. But the workers, believing young folk there were little different from those elsewhere, set up a program to keep them busy during leisure hours throughout the week. Police authorities later credited the settlement with greatly reducing the number of youthful violations of the law in the section."

A mothers' club, among the first activities of the Center, attracted wide attention. One of Seattle's earliest kindergartens and the first baby clinic were maintained here until taken over by school and city authorities.

Wilfred A. Pascoe, Seattle businessman, was active in the Center from grade school to college days. He remembers how Miss Swift used to call every Sunday morning at homes of children and lead them to the project Sunday school. Weekdays the deaconess was equally eager to guide them in their play, sewing handicraft, and recreation.

"There was a significant spirit," Mr. Pascoe says, "that pervaded all activities there. Whether a church service, a Sunday-school class, a Boy Scout meeting on Monday, a wrestling class on Tuesday, or an overnight hike on Friday, that spirit was always there. Boys and girls liked and respected it." Mr. Pascoe speaks for hundreds of men and women who grew up at the Center, when he credits the project with being the most potent influence in preparing him for adult citizenship.

With a record of four decades of constructive service, the project now housed in a brick building on Atlantic Street and 21st Avenue South, recently has been reorganized for greater usefulness. Sponsored from the beginning by the City Missionary Society of The Methodist Church, and for years one of the institutions approved by the local Community Chest, the Center is now under the direction of the Woman's Division of Christian Service.

Richard Ortmeyer, formerly adult program and membership director of the Young Men's Christian Association at Lima, Ohio, was installed director last September and Miss Eunice Allen, deaconess, of Tacoma became his associate in charge of work among young women and girls. Many adults and youth workers give hundreds of hours each month to the project.

Director Ortmeyer, describing his work, recently said: "Each afternoon the children come in from near-by public and parochial schools to participate in the varied program. Activities include the boys' wrestling class, plays, supervised recreation on the field, and free play inside. Boy Scouts, Camp Fire Girls, and Cub Scouts are important phases of service rendered. The basketball team, a unit of the Y.M.C.A. Church League, uses the Franklin High School gym for practice.

"Women of the community carry out projects to raise money to send boys and girls to camp or enable them to join a club. A story hour, crafts for little girls, Bluebird Girls' Club, Hi-Y Club, girls' sewing class, and a family night with full-length moving pictures, are other features. Boys' and girls' chorus, a high-school youth social club, and general sports activities also are included in the week's schedule."

"A vital feature," Mr. Ortmeyer said, "is the free play period in game room and on playfield. During this time each child follows his own inclinations, participating in group games, reading, practicing piano, or designing costumes. Feeling that children develop more normally by taking responsibility, we encourage them to aid in planning all projects. Thus, activities are projected by, and not for, them. We wish the boys and girls to feel the sacredness of personality. Even the little towhead who comes in to 'wrestle on the mats' is an individual with his own rights."

Truly, the Seattle Atlantic Street Center is a place where citizenship grows.

Crafts for little girls provide a time of absorbing interest

You May Quote Me

MRS. FRANK G. BROOKS,
President, Woman's Division of Christian Service

REPETITION is sometimes valuable in achieving objectives. May I remind you of the call to prayer?

Let us be specific in our petitions and pray *by name* for our missionaries, deaconesses, projects, staff members, and leaders as listed in the *Prayer Calendar for 1950-1951.**

You will note that China missionaries and projects are mentioned for the month of June. Epochal changes have come since the *Prayer Calendar* was printed. Even though many China missionaries have been assigned to other countries and fields of work, they still need our prayers.

Many missionaries and deaconesses, especially in the projects of the Department of Work in Home Fields, have voiced appreciation for the letters received saying "I prayed for you today."

Our workers are close to the problems and burdens of national and international life. Let us say to them what Paul told the Thessalonians:

"We give thanks to God always for you all, making mention of you in our prayers;

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices. 40 cents.

How Fare Our Children?

By MARGARET R. BENDER

THIS skit outlines methods of follow-up for the Findings of the Midcentury White House Conference on Children and Youth. It is suggested that this be presented at group meetings, subdistrict, district, and conference meetings.

PARTICIPANTS:

MRS. BAKER, *secretary of Spiritual Life*
MRS. BROWN, *member*
MRS. BURKE, *president*
MRS. JONES, *member*
MRS. LANE, *visitor and secretary of Christian Social Relations in her home society*
MRS. MATHEWS, *secretary of Youth Work*
MRS. MORGAN, *member*
MRS. STEWART, *secretary of Student Work*
MRS. TAYLOR, *secretary of Christian Social Relations and Local Church Activities*
MRS. THOMAS, *hostess*

SCENE: *Tea party in the home of* Mrs. Thomas

MRS. THOMAS *(with teacup in hand, picks up a plate of cookies from the table):* Won't somebody have another cookie? *(Offers them to several women. There are murmurs of* "No, thank you," "Oh, I couldn't.")

MRS. BROWN: Spare our figures! This has been a delicious tea, Mary, but a little high on the calories, I'm afraid. *(Others laugh.)*

MRS. JONES: I for one can't afford one calorie more. You know they say that you eat more often when you are unhappy and that it is the nibbling habit that makes you fat. I must be awfully unhappy and don't know it. It was much more comfortable before we had all these fancy new theories. Then if one began to put on a little weight everybody said it went with a good disposition and you could just relax comfortably. Now you feel self-conscious because everyone is likely to think you are hiding a secret sorrow; I'm the most contented person in the world.

MRS. TAYLOR: I wonder if you *really* are!

MRS. THOMAS: Why, Francie, what a thing to say! Our guest will think we tear each other to pieces at our tea parties. Let me get rid of these cups and then I'll see what I can find on television. *(Collects cups and puts them on table at rear of stage.)*

MRS. TAYLOR: Television won't help—it might even make things worse! I'm serious, but I didn't mean just you, Mabel, of course. I meant all of us. I've been sitting here listening and looking. For a group of fairly fortunate women in the most fortunate country in the world we are a very jittery, unhappy lot—and given to self-pity, too, if you ask me! As for Marge Lane getting the wrong impression, I suspect she has seen exactly what has happened to us. She knew most of us pretty well before she moved away four years ago. Haven't you noticed a change, Marge?

MRS. LANE *(smiling at Mrs. Thomas):* I think I know what you mean, but I don't believe that it is quite as bad as you think it is—

MRS. THOMAS *(stopping with the last cup and saucer in her hand):* Francie, I wish you wouldn't say things like that without explaining exactly what you mean. You are always making cryptic, cynical remarks. You know we are all happy —well, as happy as anyone can be in a world like this.

MRS. TAYLOR: That's exactly what I mean: the world situation has us down—and small wonder. We are worried about our college-age sons who will have to go into service, and about our teen-agers who are losing their heads a little because of the uncertainties of these days.

MRS. MORGAN: I'll say they are! The high-school youngsters are getting positively out of hand.

MRS. BROWN: It's just dreadful. I don't know what we are coming to—there's so much drinking and so many boys are throwing away all the things they've worked for for years. I just don't know where to turn.

MRS. TAYLOR: And that's a dreadful admission in itself, isn't it? We have sort of lost our way in our panic. But we really do know where to turn. I was so impressed by what Dr. Nolde said at the Constituting Convention of the National Council of Churches that I memorized a sentence: "Our people need the comfort and inspiration that come from the conviction that God does make available the strength which the emergency requires." We forget that, yet we all know that it is true. We know, too, that all we have to do is to set about finding ways of using that deep well of God-given strength in solving our daily problems. And if we do that and men and women in other towns do the same, the sum total will really count in the world situation.

MRS. BURKE: Francie, that is the most sensible, hopeful thing I've heard anyone say in weeks. And it makes a good starting point for something I want to talk about. Ethel *(turning to Mrs. Thomas),* you won't mind if we turn your tea party into a Woman's Society discussion group, will you? As president, I have been concerned about the follow-up plans of the Midcentury White House Conference on Children and Youth. Francie Taylor, you are the secretary of Christian Social Relations; are you going to have something to report at our next executive committee meeting?

MRS. TAYLOR: Oh, I hope so. I've been studying the Findings,

also the recommendations from the Annual Meeting and the Christian Social Relations activities leaflet for 1951-1952. It just came.

MRS. LANE: May I tell you what our plans for the follow-up of the White House Conference have done for our town?

MRS. BURKE and MRS. TAYLOR *(eagerly):* Oh, do please.

MRS. LANE: In the first place, I read every word that I could find on the Conference. I felt that if ever there was a time when America needed to look at the plight of its children and youth which the Conference again and again referred to as our most valuable resource, and really if we expected to do anything about it, now is that time. Then came the Woman's Division recommendations which urged that as Methodist women we shoulder our full responsibility in the follow-up plans. You know that the secretaries of Christian Social Relations and Local Church Activities, Spiritual Life, Youth Work, Student Work, and Children's Work were charged with the responsibility of spearheading and promoting this emphasis. Well, it just sounded like the answer to some of our problems. I'd been a little unhappy because our community hadn't taken any part in getting ready for the Conference.

MRS. THORNE: *We* certainly didn't do anything to get ready for it. Did anyone? I doubt if people in our town even knew that there was going to be one!

MRS. LANE: Exactly, ours didn't either, but there were many places where they did work hard getting ready. The State of Maryland, for example, issued a handbook to show committees how to prepare for the Conference. Some of the things they said fascinated me. The passage that I liked best *(searching in handbag)*—I have it in my handbag because I made a speech on it over in Riveredge yesterday. Yes, here it is with these other leaflets I always carry around. Do you mind if I read it. *(Puts leaflets on table.)*

MRS. THORNE: Please do. As secretary of Children's work, I'm very much interested.

MRS. LANE *(reading from paper):*

"Hello! How are you?" That's what we say in this country when we meet a neighbor in the street, in the hall, or at the supermarket. . . .

It's a custom we have of wanting to know that the members of our community are faring well. This study you'll be making of your community is an extension of this same good will. The children you'll be studying are your children and your neighbors' children, the boy who lives by the railroad track and the boy who lives in the proudest street in town.

You'll want to know the neighborly things about them. Are they happy? Are they healthy? Is there enough to do in the community to fill their playtime? How do they live? Is the school itself preparing them for the life they'll lead when they are old enough to vote?

The picture we hope to get of these children, who are our most valuable resource, is a picture of the whole. Children who are individuals, alive and eager for a good and happy life. No one deliberately elects the choice of an inferior life. Why do some of them get it?

MRS. MATHEWS: How wonderful! I'm sure they got results with a handbook like that. I've been thinking and reading a lot about the Conference, too. I'm secretary of Youth Work and of course have a great interest in young people's problems. I don't really think that all of them are as difficult as some of the things we have been saying would make you think, Marge. Most of the members of our MYF are very steady and responsible—but I do wish we were touching more of those who ought to be in that group.

MRS. BAKER: Go on, Marge, and tell us what you've done. I have a feeling that you've brought us some of the answers we need to get started. Every single one of the officers responsible for the promotion of this emphasis is right here in the room. I'm secretary of Spiritual Life; I'm particularly interested in some of the things that I read about the Conference. Of course, you know that in the last fifteen minutes on the floor of the meeting some very significant words were added to that wonderful Pledge to Children: *(Picking up a copy of the leaflet and reading.)* "We will provide you with all the opportunities to develop your own faith in God"; and isn't this a wonderful conclusion? "So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future."

MRS. LANE: It certainly is. At home, when we got our committee together we decided that we'd take a real look at our town and *see* how our children were faring. This little yellow leaflet with the sleeping child on the cover was a big help. *(Holding up leaflet.)*

MRS. TAYLOR: I brought some copies home from the district Christian Social Relations workshop last week. I've been meaning to read it. The title is intriguing, isn't it? *"WHAT COULD NOT THIS CHILD BECOME?"* *

MRS. JONES: What does it mean?

MRS. LANE: It is taken from that book of Saint-Exupery's, *Wind, Sand and Stars.* He saw a little peasant boy sleeping in a railroad coach. The boy's adorable face impressed him and he thought if that child had all sorts of opportunities there would be no telling what he might become. I think it's a good quote. I look at all the youngsters with different eyes now. Every time I look at one, particularly one that isn't getting along too well as things are, I, too, think "What could not this child become?"—if we do the very best for him.

That was the theme of our attack on the problem. I'm being very wordy about the whole thing. Boiled down to essentials, this is

what we did—we got a committee composed of the officers charged with this particular responsibility. We decided that we really wanted to do this thing well, knowing it would do something for our town if we could put it over. Before we attacked it on a town-wide basis, however, we wanted to have our church solidly behind us, and therefore felt that we needed a church-wide meeting. Each of us outlined her own task. The secretary of Spiritual Life worked on a worship center and a meditation that would give real meaning to the meeting. As Christian Social Relations secretary, I wanted a good, brief, factual presentation of what had been done elsewhere and what we could do here. This leaflet has a lot of practical suggestions. The secretary of Student Work had a very good suggestion. She reminded us that there was a student over in Dalestown—and incidentally that isn't too far from here for you to be interested, too—who had attended the White House Conference.

MRS. STEWART: How wonderful! I knew that young people had worked on this and had attended the Conference, but I didn't know we had any delegates as close as that! I wonder if we couldn't get her to talk to our students and youth some time?

MRS. LANE: That's one of the things that *our* secretary of Student Work thought about. She was interested, too, in the fact that the Findings placed emphasis on the effect on young people of the grave situation facing the nation. When she read the general statement that emerged in several places from the Conference, that we must give them whatever support they need to face the situation ahead, she could see specific ways in which we could do that very thing. As a result we've revamped both our church and our town program for young people. There are now information and counseling services available for the young people who were confused in not knowing what was going to happen to youth of various ages and classifications. This center helps them to get all of the information and to make wise decisions.

MRS. STEWART: Why haven't we thought of that? Every parent of a draft-age or predraft-age boy has been upset because it is so hard to know what they should do or how they should plan. Even the girls have a lot of problems—some of them want to go into service too; some of them are wondering about the wisdom of marriage under the circumstances. What else?

MRS. LANE: We planned for more recreational opportunities—of a better type than we'd ever had before. If these youngsters felt a need to throw themselves into an absorbing leisure-time program, and certainly there were signs that they did, we were determined that it must be worth while. We hired some people to help us plan it, people who understand the therapeutic values of religion in relieving strain. You should see the things that we've done for the younger children. The White House Conference also placed great emphasis on our need to protect the children as much as possible from all the fear and tension that surrounds mobilization, increase of employment among mothers, and preparations for civilian defense.

The secretary of Children's Work brought all this to the attention of those who work with children in the church. They decided that it must go further and involve the town. You'd just be amazed what we've accomplished. First of all, the emergency required interpretation to the children, in fact that was true of everyone in our town. Various devices were employed to make them understand without developing fear or oversimplifying the situation. I was amazed at what could be done and what children could understand. Then we recognized the fact that all children must share equally in these opportunities and develop a sense of comradeship, which had been lacking before in spots. That helped the whole town, too, incidentally. You'd be surprised what a little working together on common problems can do for town solidarity.

MRS. THORNE: Well, I certainly see that I have plenty to do as secretary of Children's Work.

MRS. TAYLOR: And I have too. I think we need to make a survey of this town as it suggests in the leaflet, and also follow several of the other suggestions. And then I've been thinking that the new study book, *The Family, a Christian's Concern,** will be a great help, too. Isn't it wonderful how it all fits together? Yes, Mrs. Burke, we'll have a report to make at the executive committee meeting.

MRS. THOMAS: Isn't it funny—I was furious at you, Francie, when you said that we were unhappy, but now I'm perfectly willing to admit it. Also I can see that the Woman's Society is a bigger organization than I realized. I feel better already; I'm so glad you came, Marge. Give me that quotation again, Francie, from Dr. Nolde—I think that could serve as our motto.

MRS. TAYLOR: "Our people need the comfort and inspiration that come from the conviction that God does make available the strength which the emergency requires."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

1951-1952 PROGRAM TOPICS
"THE EARTH IS THE LORD'S"

September: Religion and Economics.
October: Christian Missions and Human Rights.
November: Latin American Welfare.
December: Offering Our Gifts. (Crusade Scholars and Special Term Missionaries)
January: Because We Have Been So Greatly Blessed. (Epiphany, Stewardship, and progress on Advance Program)
February: "Let Courage Rise With Danger." (Trouble Spots)
March: Workers Together With God. (Deaconess Work)
April: Humanizing Labor Relations.
May: "Choose Ye This Day." (Pledge Service)
June: All Children Our Concern.
July: "Let the Earth Be Glad!" (Point IV Program)
August: "Partners in Obedience." (World Federation of Methodist Women)

Highlights From the Home Fields

Churches for Our Country's Need

Three Educational Institutions

By Muriel Day, *Executive Secretary of the Bureau of Educational Institutions*

RELIGIOUS education is not confined to churches. The quotation, "the church that is within thy house" is often used to stress family worship. We may paraphrase that to quote "the church that is within our school."

All of the schools and colleges of the Woman's Division emphasize training in Christian leadership—whether this results in service to the community or church. This training includes Bible teaching and understanding of churchmanship, the facing of our social, national, and world problems from the Christian viewpoint, methods of religious education, and other phases of Christian work.

We have chosen three educational institutions as objects of interest and support in connection with the study book for the coming year.

One is *Pfeiffer Junior College,* Misenheimer, North Carolina, where the director of religious activities, Deaconess Mary Floyd, has opened a "Religious Activities Room." At its dedication, its purpose was outlined in a unique and comprehensive way. Summarizing, the following were stated among its uses: as an exhibit room for special days and weeks, as, for example, by the International Relations Club; as a meeting place for religious organizations or by those nonreligious groups who wish a religious setting; use by various denominations or faiths to lift up ecumenicity; or to furnish equipment whereby groups may express their creative ability. Students and faculty members have cooperated in developing and using this room most effectively under the leadership of the Religious Education Department.

Another project toward which study-class groups may wish to contribute is *Sager-Brown Home* and *Godman School,* Baldwin, Louisiana. Here again a year-round religious program is conducted and a Daily Vacation Bible School is held during the summer. The superintendent, Mrs. Evelyn Thomas, is vitally interested in the development of each child.

A few years ago three children came from a near-by state. Their parents had separated and the mother left them alone so much that helpful aunts took care of the younger children. They were reluctant to take the older ones, fearing that they could not cope with teen-age problems. When the girl of fourteen came to Sager-Brown Home, she could hardly read. However, the first summer, Mrs. Thomas took her to Gulfside and to her delight the girl participated in every activity.

The younger girl did nothing but cry and fight at first and was a nervous wreck. Soon after their arrival at the home, the housemother had to leave because of illness in her family. To the surprise of the staff, this girl took care of nine little girls between the ages of five and ten years. She saw that they washed their faces, dressed, and combed their hair. Then she heard their prayers and put them to bed.

At first, these three children thought it funny when the other children mentioned their faith in God and the Bible. Before long the oldest girl became one of their finest worship leaders; she takes great pride in planning the services. She likes to sing and never misses an opportunity to help in the programs.

The *George O. Robinson School* in Puerto Rico is the third educational project for our special interest this year in connection with the study book. Recently an additional program in religious education has been introduced for young women who wish to study at the University of Puerto Rico, but who give volunteer service in local Methodist churches under the director of religious education at Robinson School. This is in response to the appeal of our Methodist ministers that Robinson School cooperate in training for Christian leadership. This program is in addition to the regular religious instruction offered in all classes at the school from the primary room to the fourth year of high school.

Religious Education in Community Centers

By Deaconess Helene Hill, *Group Worker*

The task of a group worker is not the easiest in the world, but it is a most interesting and challenging job. It is not always easy because one rarely has the opportunity to see changes taking place in individuals. Often the changes are so small that they are almost meaningless to an outsider. One must know her people well and love them a great deal, if she would see their growth and be aware of the significant changes in their lives. Little indications here and there, sometimes common incidents, are most important to the group worker for they mean that our children and young people and their mothers and fathers are beginning to seek and to receive a more abundant life than they have so far known.

To an outsider, Jack's coming to club with a friendly smile, or Betty's offering to wash a few glasses, Bob's enjoyment of a library book, Hilda's calling to let her Scout leader know that she couldn't come to the meeting, or

Cynthia's exclaiming, "Oh, we had fun!" mean very little. But in their context in the growth of the personality and character of individuals, they mean very much. People grow so slowly. Nourishing a Christian character to the place where he takes root and stands alone and then grows to the place where he assumes the responsibility of helping others requires much love and tenderness and care.

The work at *Wolff Settlement*, Tampa, Florida, has been full of these little meaningful things this year. There is not much that is "news"; no great increase in the number of youngsters coming, no significant influx of our people to the mission church next door with which we work so closely, no freedom from disturbances in the behavior of our children, no *great* things to which we can point with pride and say, "We did that this year." But in our program and activities, youngsters have been growing. We who handle groups and know the individuals can see the small signs that are important and significant.

As staff members we have found visiting in the homes invaluable. We have learned to know the parents and even to know the children better. There is a growing feeling of sincere friendship and understanding. We are convinced that visiting in the homes of group members is of primary importance, if one is to help young people grow in a Christian way.

Summer Service at Marcy Center

By Patricia Knowles, *Student at Southwestern College, Winfield, Kansas*

Previous to my summer service experience at *Marcy Center* last year, when anyone mentioned Chicago I thought of a big city with a lot of people and a bad reputation. Now when I think of Chicago, I think of a metropolitan cultural realm, accented by many excellent museums, lectures, musical productions, and other opportunities. I think of big buildings and beautiful Lake Michigan, but most of all, I think of Marcy Center and the community which it serves.

My work as cabin counselor at Camp Reinberg offered many opportunities to guide the thinking and to direct action. These opportunities came during the activity hours, story hours, and even shower periods as I learned to know the young people of this section of Chicago. And as a recreational leader at the Center following the camping period, it was encouraging to find that two of the boys who had spent a great deal of time raising confusion were willing to be my "body guards" and useful in many other ways. My summer service experience strengthened my decision to enter religious education work and deepened my appreciation for such things as green grass, sunsets, and wide-open spaces.

Religious Services at Hospital Internacional

Although the hospital in Ciudad Trujillo, Santo Domingo, does not have the services of a full-time chaplain, Rev. Abelardo Perez Calderon, pastor of Villa Consuelo Church (the busiest church in Ciudad Trujillo) has done very well with his program of visits to patients and counseling with students. Morning devotions have been supplemented by weekly Bible study classes, and great interest on the part of the students is evident. Monday evening devotional services for nurses (voluntary) are so popular that it is hard to find room for all who wish to attend. One week the superintendent held a meeting in the downstairs clinic, and although extra chairs were brought in, some had to stand. It is the conviction of many that the presence of a full-time chaplain would help greatly to fulfill what the sentence in the lobby of the hospital indicates: "This International Hospital, under the Board for Christian Work in Santo Domingo, emulating the spirit of the Divine Physician is at the service of all."

Developing Leadership at Gum Moon Residence Hall

By Mrs. Helen J. Stone, *Director*

About a year ago the girls decided it would be a fine idea to show their gratitude for such a home as Gum Moon (Open Door) Residence Hall, San Francisco, California. They agreed to make a thank offering to some worthy cause. After considerable study, they voted to undertake a full scholarship of $300 to train a nurse in the Clara Swain Hospital, Bareilly, India, a project of the Woman's Division of Christian Service.

Two hundred dollars of the amount has been raised and we are sure that when the thank offering boxes are opened again in October, 1951, we shall have the third hundred dollars for the full scholarship.

Miss Persis Dhari, a daughter of a native Methodist minister, is "our nurse" at Clara Swain Hospital, and we are just beginning to get in contact with her through letters and anticipate a pleasant acquaintanceship in the months to come.

This gesture on the part of the girls at Gum Moon Residence Hall is doing something very real for them. We all know that when we reach out beyond ourselves it broadens our horizons as we become conscious of the need of others. Our girls will be better women because they have had a part in this worthy undertaking. They are already talking about taking on another project when this one is completed. In fact, they think it will be a fine plan always to have a thank offering box in each room so that they may save systematically toward whatever they decide to do from year to year. So we feel that this, their first project, is starting something very worth while. When we give ourselves with our gift, it always inspires us to make it a continuous giving. This is what is taking place at Gum Moon Residence Hall.

Better Service Through Group Discussion

By BEATRICE A. HARRISON

Mrs. Harrison describes the techniques for increasing membership participation in extended church-community programs, which she presented at the annual meeting of the Woman's Division at Buck Hill Falls.

"FAIR Education Practices" was selected as the topic for discussion.

My presentation featured the use of several techniques designed to bring about full participation by the audience. A brief and general introduction to the subject was offered—explaining the extent of discrimination in college admissions, how it affects the student, and how it deprives the nation of the use of its human resources. The "quota system" which sets a strict and unfair limit on the number of minority group members who can enter a particular school was stressed. As further introduction, I played the recording, "The Facts of Life," from the "Lest We Forget—The New Frontier" series produced by the Institute for Democratic Education. Then came "role-playing," a new and stimulating technique which has been used in a wide variety of areas dealing with problems in human relations.

Role-Playing

"Role-playing" is a spontaneous "acting out" of a situation or incident for the purpose of focusing group discussion around some concrete experience. It is often used before large audiences when the objective is to put a few simple points across dynamically, especially when these points involve feelings and attitudes rather than straight-factual information. It is recommended that a problem within the experience of the group be chosen for a first attempt. In this instance, the problem agreed upon was "What can church women do about changing quotas in the colleges?"

After choosing the problem, I attempted to define the characters (or "role-players") who are involved in the problem. I sketched the roles in a general way and attempted to describe their general outlook on life, their personalities, and what their attitudes might be in the role-playing scene. I suggested that a civic-minded woman (Mrs. M. E. Tilly was selected for the role), suddenly fired by the pressing problem of discrimination in her home-town college, tries to enlist church women in a community campaign to effect a change. The president of the Woman's Society of Christian Service of The First Methodist Church (played by Mrs. A. R. Henry) had been in office for four years and had an enviable record; she had helped secure alterations in the church, renovations in the parsonage, and had promoted more church suppers than had ever before been prepared in the history of the church. But beyond that, she had done nothing for the community. The secretary of Christian Social Relations (Mrs. Eleanor Neff Curry) new to this church, eagerly sought a broader program, but didn't know how to approach the president. To help get into the "role," new names were offered the players. Mrs. Tilly became Mrs. Strong; Mrs. Henry, Mrs. Stout; Mrs. Curry, Mrs. Carter. (Picture p. 4, February issue.)

There are four main values in this type of role-playing:

1. Participation by both audience and role-takers in setting up the incident and characters involved.

2. "Getting into the roles."

3. Testing ideas and plans of action in practiced situations.

4. Group discussion growing out of the role-taking episode. The entire process can provide a good basis for growth in understanding the underlying factors involved in human relations problems. As understanding increases, the group members discover how to deal most effectively with such problems.

The members of the group were seated informally around a cleared section of the room. It is important that everyone be able to hear and see what is going on; otherwise group participation is hampered.

As director, I outlined the method of role-playing; helped the group summarize its ideas and suggestions; aided in making decisions in role-playing episodes, characters to be portrayed and other details; helped focus attention on important points which came out of group discussion after the role-playing; and stimulated group participation at all times.

As a group becomes experienced, the functions of the director become less evident. The only job of the director in a more experienced group is to act as "cutter" and stop a scene after the main points have been made.

While the outline for the role-

playing sessions had been explained before we started, the role-takers had to work out their parts as they went along, according to the developments. To insure audience participation, the assembled women were divided into three groups, each assigned to watch one of the role-takers particularly and to remember details of her performance for later discussion.

After each scene had been "cut," we attempted to get the reaction of role-players—how they felt in their roles and how they responded to other characters in the drama. The audience-observers gave their impressions and questioned the role-takers. This discussion involved finding out how each role-player felt as she acted the part; how the group thought the roles were handled; the good and bad points of the action; and suggestions for improving the action.

(It has been found desirable while discussing the merits or faults of role-playing to refer only to the role name of the person—i.e., call Mrs. Tilly by her stage name, Mrs. Strong. Otherwise, the person playing the role tends to feel that her "dramatic ability" is being evaluated *personally*.)

The role-playing was most successful and the audience seemed to enjoy as well as share in the experience. There was much give and take, and a true sounding of people's attitudes and responses in given situations. Remarks, comments, and discussion indicated individual and group identification.

Discussion 66 *

After illustrating role-playing, we were ready for more. In order to explore the subject of discrimination in education further, we used another technique, "Discussion 66," originated by J. Donald Philips of Michigan State College. This, too, attempts to bring about the fullest possible participation. The technique can be used in many ways: during a question and answer period following a speech; as a basis for an entire meeting; or in conjunction with standard discussion methods. These are the steps to be taken:

Divide the group into small committees of equal size with no more than six people in each, meeting right where they are in the room (whenever possible it is advisable prior to the meeting to arrange the chairs in such a manner as to facilitate the use of "66.")

Ask each circle of six to work as a committee with a chairman to see that every person shares his ideas, and a secretary to record and report them to the total group. After the members of each committee of six are acquainted, give them six minutes to discuss a specific problem or decide on specific questions. When the discussion time has elapsed, give each committee a few minutes to screen the ideas—listing the one or two which seem most important for sharing with the total group.

Have each secretary report the findings of her committee to the entire membership as the thinking of six people, screened, and summarized for the benefit of all.

At the Buck Hill Falls meeting, I suggested six problems to be handled by the "66" groups. They were all pertinent to full-scale activity on the subject. They included:

How to set up a committee to visit institutions to obtain information about college admissions criteria and procedure; how to organize a committee made up of representatives of organized groups in the community; how to work with campus groups which may be involved in the determination of university policy; how to gain the cooperation of newspaper editors and publishers, radio station owners, and program directors; should legislation as well as other means be used to eliminate discrimination in education in your area; how to hold public meetings and present the facts.

There was no time at our meeting for full reports on the conclusions of each group. But the three reporters who were heard presented recommendations which showed considerable progress and thought. Support for abandoning quota systems was pronounced; the need for democratizing admissions policies was clearly recognized. A summary of the findings of the separate committees concluded this part of the program.

The next part of the program featured a demonstration of the rumor clinic which was described in the April issue of THE METHODIST WOMAN. The explanation of all three techniques was enthusiastically received by the two hundred women, officers, and leaders of the Woman's Society of Christian Service of The Methodist Church, and I was delighted with this opportunity to present it to them.

(Copies of *A Guide to Role Playing* and *How to Use Discussion 66* are available from the Women's Department, Anti-Defamation League of B'nai B'rith, 212 Fifth Avenue, New York 10, N. Y.)

Dr. Lewis B. Carpenter, president of National College for Christian Workers, Kansas City, and alumnae who attended the Annual Meeting of the Woman's Division last December. *Left to right:* Miss Elizabeth Cooling, dean of National College; Mrs. Frank Ake, Woolrich, Pa., secretary of Youth Work, Northeastern Jurisdiction; Miss Reva McNabb, assistant director, Frances DePauw Home, Hollywood, Calif.; Miss Louise Dutcher, Wichita, Kansas, Division of Youth Work, Conference Board of Education; Dr. Carpenter; Miss Thelma Stouffer, deaconess, Broadway Temple, New York City; and Woman's Division staff members—Miss Alice Murdock, secretary, Missionary Personnel; Miss Ruth Pope, associate secretary, Department of Work in Home Fields; Miss Helen Johnson, secretary of Youth Work

Methodist Prints

* Pronounced "six-six."

World Federation of Methodist Women

Prayer From the Bolivia Unit

OUR Father, Father of all men, to Thee who gavest Thy Son to die in meekness on the cross:

We pray for our world today; for men who have forgotten that they are brothers and hate each other as enemies;

We pray for all the mothers who mourn the loss of sons and bear in loneliness the sacrifice war has exacted of them;

We pray for the multitudes of abandoned children—children who have forgotten how to laugh and play because they are hungry, cold, and afraid; and for youth who face adulthood defrauded of normal childhood and their rightful heritage of education;

We pray for the generations yet unborn—that they may grow up in the spirit of love and understanding for all races and peoples; they are the hope of the future.

Come close to us, Father, set us on fire with Thy Holy Spirit; awaken in us a desperate sense of mission and use us to put out the fires of hatred and distrust that afflict our world. Amen.

* * *

"Our unit of the World Federation is organized, although small in number. We have only four local societies, two of which are Spanish-speaking and two are composed of Indian women who speak Aymara. The programs naturally must differ very widely. Taking our place in the larger group helps us to grow and also helps develop our national leadership."

—*Sra. Elsa M. de Merubia*

Worship Program for Circles

"With Healing in His Wings"

"According to your faith, be it unto you."

By EUNICE JONES STICKLAND

CALL TO WORSHIP: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." (Proverbs 3:5, 6)

MEDITATION: How to turn fear into faith is the greatest problem facing each of us. The promise is, "according to your faith, be it unto you," but we say, "My faith is so weak, how can it be strengthened?"

"Faith is the substance of things hoped for, the evidence of things not seen." Until we have reached the limits of our ability we do not need faith. "Man's extremity is God's opportunity." When our hearts are filled with fear; when we meet with frustration in our personal human relations; when those we love lack faith and come to us for strength; when we despair of conditions in our communities and in the world—then we are ready for faith. *Only when there is nothing visible upon which we can depend, are we ready for faith.*

How do we develop faith? Faith is a cumulative power built by the simple process of "In all thy ways *acknowledge* him, and he shall direct thy paths."

The man of faith is the one who, having built a solid foundation of acknowledged wonders of God's leading, plants his left foot firmly on this foundation, his left hand grasping the strong bar of God's proved Presence. By faith, with his right foot and his right hand he reaches out into what seems an abyss, out where he can *see* nothing. But his very act of taking the next step, of reaching out his hand, has built a foundation for his foot and produced a solid iron bar for his hand—thus he draws his left foot and hand to the new ADVANCE. Praising God for his surety, he keeps reaching, keeps stepping, never faltering, and never disappointed.

Our part is to keep stepping. God cannot direct the path of a person who stands still, frozen by fear. The missionary program of the Board of Missions and Church Extension of The Methodist Church, of which the Woman's Division is a part, has used this very method of Advance through the years. Neither wars nor indifference at home has stopped the outreaching of faith and love to "meet the needs of the world."

In our personal lives we must dare to live at the extremity of our strength, our resources, and our ability. By faith we must step out each day into the untrodden, fog-covered future, finding the solid rock of God's Presence there to help us stand firm. Only Christians who praise God for a foundation of proved power and are willing to take the next step will be used as instruments to build the Kingdom.

Let this be our prayer, "Lord, I believe; help thou mine unbelief."

SCRIPTURE: Call for a sharing of Scripture verses which have helped to build the faith of those present.

HYMN: "My Faith Is Built on Nothing Less" *(The Methodist Hymnal*, No. 244, stanzas 1 and 2).

Close with a prayer of consecration by the leader or other person appointed to pray.

ARTICLES: "Building a World Christian Community," pp. 16-19 of this issue; Picture Section on Liberia, WORLD OUTLOOK, June, 1951.

Recent Arrivals From—

China: **Misses Rosa May Butler, 2836 N. W. 19 St., Oklahoma City 7, Okla.; Mary Blackford, 171 E. Oakview Place, San Antonio, Texas; Helen Ferris, 1109 Buena Vista, South Pasadena, Calif.; Susie Mayes, Camak, Georgia; Uniola Adams, Dustin, Nebraska; Evelyn Mercer, 6 Harbor Court, Seminole, Oklahoma; Elizabeth Richey, Senecaville, Ohio; Annie M. Pittman, 124 Turner Park, Montour Falls, N. Y. (c/o Mrs. Shepard); Mabel Woodruff, Round Lake, New York; Irma Highbaugh, 808 West 9th Street, Coffeyville, Kansas.**

India: **Miss Evelyn Wells, 35-64 81st Street, Jackson Heights, N. Y.; Helen D. Calkins, 150 Fifth Ave., New York 11, N. Y.**

Southern Rhodesia: **Misses Elma Ashby, 4365 Louisiana St., San Diego, California; Sarah King, 3153 Encimal Ave., La Cresenta, Calif.**

Recent Sailings For—

Brazil: **Mrs. Hester Bruce Carr.**

India: **Miss Louise Campbell, Dr. Mary Agnes Burchard, Miss Garnet Everley.**

Malaya: **Miss Ruth E. Fanjoy (new missionary).**

In Memoriam

China missionaries—**Miss Nell Drake, Mrs. Frances Wilson Molby, Dr. Minnie Stryker.**

Miss Emma Linderud, **Deaconess-superintendent of the Norwegian-Danish Deaconess Home, Chicago, Illinois, 1910-1940, died in Stoughton, Wisconsin, on February 19, 1951. Miss Linderud assumed the retired relationship in 1940 and made her home at Thoburn Terrace, Alhambra, California.**

Miss Constance Palmore, **was graduated from Randolph-Macon Woman's College, Lynchburg, Virginia, in 1905 and Scarritt Bible and Training School, then located in Kansas City, Missouri, in 1909. Miss Palmore was first appointed as a deaconess to the Virginia Johnson Home, Dallas, Texas, but the majority of her years of service was spent in community work in Wesley Houses. She retired from the Wesley House, Murphreesboro, Tennessee, in 1946. Miss Palmore passed away at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, on March 18, 1951.**

India

A letter from Bishop Pickett brings thrilling news of the outreach and effectiveness of the work of the Holman Institute, Agra. He writes: "The work goes on encouragingly. Yesterday (March 4, 1951) I admitted to full membership seventy-three persons in the Havelock and Central Methodist Churches in Agra. The Havelock church was started about five years ago and now has approximately 1,000 members. Catherine Justin had much to do with getting it started. She now is hopeful of getting another Methodist church organized. The Holman Institute is bringing in these great dividends. Twenty-five years of solid work with boys and girls from the sweeper and chamar groups of Agra are giving us a church made up of liberated people from these communities who are now finding a place in the community and are impressing those of the privileged groups with the force of the power of the Gospel."

Summer Service at Vashti School

By Marjorie Huskey, *Student at National College, Kansas City, Missouri*

My 1950 summer work at Vashti School, Thomasville, Georgia, proved most enjoyable and I am so glad for the new experiences. I went as the Industrial Arts teacher for the six-week summer camp period. And I also taught a sewing class. I hesitated to accept the latter responsibility but am glad I did, as it proved more successful than the crafts classes. The first few days I was very nervous, but the girls enjoyed sewing and that perhaps determined the success of the class. Our motto was: "We learn together." We had our problems in the sewing class, but we sewed them up or ripped them out—one way or another. Though most of the girls were beginners at sewing, we made sun-back dresses, skirts, blouses, lounging skirts, shorts, and pajamas. At the end of camp, I presented my VASHTI MODELS in a style show. I was proud of them and they had fun modeling their new clothes. Later they presented a skit of the sewing class. This was interesting and characteristic, as each girl portrayed her true self and her favorite expressions during class.

The staff members try to make the summer an unusually happy time for the girls. There are classes and swimming periods during the day and a planned activity during the evening. We went to the movies and to ball games, had picnics, and even had a trip to the Gulf of Mexico. One evening a week was devoted to some form of recreation on the campus.

The girls have their Sunday-school classes on the campus and then go into town for the church services. I taught a class of junior girls on the meaning of prayer. Among other things, I supervised the work in the dining room (and there was never a dull moment), chaperoned the girls on various occasions, and did some work in the office. It was a busy summer and a happy one.

Pakistan

At long last the Woman's Division of Christian Service has found it possible to become a member of the union group of mission organizations supporting the Kinnaird College for Women, Lahore, West Pakistan. Last year Nancy Kellogg, a P-3 (Pakistan for three years) missionary, was appointed to the teaching staff. This year we follow that initial cooperation with full financial participation through a generous anonymous gift of $1,000 recurring annually for five years. Kinnaird is the only Christian college for women in the whole of Pakistan and is, therefore, of utmost importance in the Christian program of that land. There are now 150 students of whom a few more than 100 are resident. The Christian percentage is low, not because our girls do not wish to go to college, but because of the generally low economic condition of the Christian community in Pakistan.

Christian Community

Miss McNair, who has given twenty-two years of devoted service to the college, left for retirement in October. Her mantle has fallen on Miss Mangat Rai, who recently studied at Radcliffe College in Cambridge and Union Seminary in Richmond.

"The Meanest Boys in Camp"

Every summer, one family comes to the Salem Agricultural Housing Camp to stay while they pick berries and beans. The Home Missions Council Workers anticipate the visits of the three overenergetic boys whom everyone, including their father, terms "the meanest kids in camp." Not that they came too often, nor did they stay very long. They would just burst in, disturb the games, and grab the toys of the other children, and then suddenly disappear. It was a difficult task to know how to handle these boys.

You can understand our feeling of uneasiness when we found that they would be living directly across the road from the "center" building this year. But this turned out to be a blessing in disguise, because not only were they at the center long enough to observe how much fun the other children had playing and sharing together, but also the workers had a chance to know the boys better and to learn and encourage their individual interests.

Then one night we retired with a very happy feeling because both of the younger boys had learned the little Dutch dance, and had brought their parents to see them perform. And after the movie, these boys stayed and put away all of the benches! . . . "The meanest boys in camp"? — LaRae Kincheloe, *Oregon Summer Staff of Migrant Workers.*

Burma

In 1946, the total reported Methodist Christian community was something over 1,400 which figure is a little under half of the prewar report of 3,000. The figure this year is more than 2,000, representing a 50 per cent gain over the first postwar report four years ago. The recovery has been gradual but steady. There is a general impression that the church members are more mature and more conscious of themselves as a worshiping community than they were in earlier days. The youth work has been very significant. The women's societies are alive and alert to their calling.

Methodist Hospital of Southern California

One of the newest innovations at the Methodist Hospital of Southern California in Los Angeles is the "Father Heirport." Yes, this is the fathers' waiting room. Located on the obstetrical floor, it was dedicated to the purpose of easing those hectic hours of waiting that are a legendary part of fatherhood. It is equipped with large pleasant windows, leather lounge chairs, a coin-operated television set, and even an outside telephone connection for the spreading of the glad tidings.

Formerly the fathers' waiting room was located on the main floor of the hospital. Being a father himself, the hospital's administrator, Walter R. Hoefflin, Jr., knew from first-hand experience how much it meant for an expectant father to be close at hand during the hours of waiting for his baby to be born. The Father's Heirport was therefore planned to make the waiting a more pleasant and cheerful experience.

This is just one of many improvements on the obstetrical floor of the Methodist Hospital. Another feature is a new delivery suite which includes attractively decorated labor rooms with a pair of lifelike storks painted across the swinging doors of the suite.

Malaya

Bishop Raymond L. Archer writes from Singapore: "Many friends inquire about the political conditions in Southeast Asia and want to know if it is safe for us to remain here. The first reply to that inquiry is, 'Where may one find a place of safety?' Certainly this is not the quiet peaceful country we knew in prewar days. There is still plenty of trouble caused by the bandits and communistic bands who have their strongholds throughout the jungle areas of Malaya and Burma. The security forces are waging constant war on these destructive elements. In spite of all these unfavorable conditions the people of this area have a very optimistic outlook. Our churches and schools throughout the area give evidence of healthy growth. The Christian message and Christ's way of life are commanding the attention of increasing numbers of serious-minded people. We feel that the church now faces an unparalleled challenge to proclaim her message of Peace and Good Will in an area where great anxiety prevails."

Shellabear Hall Celebration: December 7 was the forty-fifth anniversary of the founding of Shellabear Hall in Malacca. During these forty-five years, hundreds of girls have passed through its doors and been mothered and cared for by its various principals. For some years it has been under the management of Miss Eva Sadler.

The anniversary was celebrated by a bazaar held to raise funds, and the net income was approximately $1,500. Between 1,000 and 1,200 people attended the bazaar—many of them school children—but also hundreds of adults representing all communities in Malacca. A variety of food was on sale. The library had become a menagerie with literally hundreds of cloth animals, of every size, color, and shape imaginable, offered for sale. Outside on the spacious grounds, visitors were invited to take part in games and other amusements. A great stream of people came and went along the

road through the mission compound from 3:00 P.M. until after dark. The hall has become a famous institution not only in Malacca but throughout Methodist Malaya.

A Settlement House

An idea of what a settlement house might do can be had from observing the work at Wesley House, San Antonio, recently accepted as a member of the National Federation of Settlements. A talk with Katharine S. Arnold, deaconess-director, and Tony Rodriguez, in charge of boys' activities, gives you an insight into the life of settlement houses, and how, without attacking basic economic problems, they operate to counteract the forces that tend to make a neighborhood a social and civic "wilderness."

Rodriguez is, so to speak, an answer to a social worker's dream. He grew up in the neighborhood, with all its negative influences, temptations, and pitfalls, but fortunately he got an early start in the settlement house. Wesley had a day nursery then, and as a boy Rodriguez started his career by putting back the milk bottles that slipped from babies' mouths. Now, after years of sharing in Wesley's benefits, he has become one of the staff, thus putting into practice one of the major goals of a settlement—development of leadership from the neighborhood residents themselves. Too often, social workers lament, those best equipped for such leadership leave the neighborhood when their economic status shows improvement. They seek advantages which a deprived area may lack.

One result that pleases Director Arnold at Wesley is that former "Wesley boys and girls," now living in other neighborhoods, bring their problems and their children to make use of the settlement's facilities, including a long established kindergarten where more than fifty youngsters are enrolled.

People who make their "second home" at Wesley help a great deal, Miss Arnold added, in keeping the "informal" drop-in-any-time-to-talk-over-your-problems atmosphere. "We call our job Christian character building," she explained, and that sums up a constructive Americanization program, good citizenship, neighborhood and community spirit, and responsibility.—From the *San Antonio Express.*

Brazil

Easter Communion at Colegio Americano, Porto Alegre: It was the last day of school before the Easter holidays. Though the moon was still bright in the sky, out through the windows of the chapel floated the strains of sacred music. The *maestro* was at the organ. Quietly the girls and teachers of the school slipped into the dimly lighted chapel where the communion table was spread. As the prelude was being played an acolyte lighted the tapers on the altar. One of the girls sang a sixteenth-century melody, the Aria from Stradella. Singing "How Great Was His Love," the vested choir entered and took their places in the choir loft. During the ritual of the Holy Communion, the responses were chanted and the "Gloria in Excelsis" was sung by the choir, the Lord's Prayer being sung by one of the teachers. As the communicants knelt at the chancel, the strengthening light of the dawn shone through the stained-glass cross set into the wall above the altar, turning it to gold. Religious differences were forgotten as pupils and teachers of various faiths knelt side by side to partake of the bread and wine in remembrance of Him. The fresh young voices of the choir chanting during the service added to the dignity and solemnity of the Communion. At the close of the service the choir sang, as a recessional, the much-loved hymn, "Savior With Me," and we left the chapel to begin the tasks of another day.

Africa

Southern Rhodesia—World Day of Prayer—Miss Sylvia Aldrich, formerly of China and now temporarily transferred to Southern Rhodesia, has written the following account of the World Day of Prayer in that conference: "We had a wonderful Day of Prayer. Miss Parks planned the service. Seven countries—China, Korea, England, Finland, Union of South Africa, Belgian Congo, and the United States, each were represented by two persons, one telling of needs of the country and the other praying for the needs mentioned. The persons chosen had some real connection with the country. Of course you will guess that China was mine. Rhodesia was last, and many short prayers from the congregation were offered for our needs. Flags and maps of the world decorated the assembly hall. The service was not limited to women here, but all were invited including students, as it was held at the time of the regular Friday 7:00 A.M. class meeting, except that it was for an hour instead of the regular half hour. Students were very much impressed. I had my Teacher Training students write a paper about it in English, describing parts that they liked especially."

Korea

Dr. Hyungki Lew, acting bishop of the Methodist Church in Korea, and Dr. Kyung-Chik Han, prominent Presbyterian minister of Korea, are in America on a Good Will Mission. They are spending two months visiting in churches of all parts of the United States and saying "Thank you" for all that is being done for Korea. Their touching message of suffering and destruction is heartbreaking, but also they tell a moving story of Christian faith and courage and cheerfulness, in the midst of that tragedy, that is heartening indeed. Some facts concerning Methodist Missions, gleaned from their reports, reveal:

I. MISSIONARIES—Four Methodist missionaries—Rev. Mr. Sauer, Dr. Stokes, Dr. Appenzeller, and Chaplain Shaw—are in Korea at the present time and are doing a magnificent job providing relief, counsel, and comfort to the Korean people.

II. KOREAN CHRISTIANS—Since the second invasion of South Korea

last December, practically all of the church leaders and many of the Christian constituency have evacuated to the south. They are now living as refugees in the Pusan area and on islands south of the mainland. By boat, on foot, in boxcars, hanging onto loaded trucks and trains, they moved in hordes before the advancing Reds. Missionaries aided in the evacuation and Methodist Relief Funds help to sustain these displaced people.

III. METHODIST CLERGY—In Pusan proper there are now about 150 members of parsonage families, with hundreds more on the islands of Cheiju-Do and Kaduk. They are busy in evangelistic efforts wherever they are. One new church has been started on Kaduk with 130 new converts. Seminary students are starting Sunday schools and day schools among the refugees and island population. In Pusan, preachers and Bible women, giving time to visiting in Korean military hospitals, are ministering to thousands of wounded, frost bitten, and sick soldiers. They sing, pray, comfort, and preach to these boys, and they also wash their clothes and bathe them. "To wash the disciples' feet" is an admonition of our Lord that is being obeyed literally. Thirteen Methodist ministers are being used as civilian chaplains in the Korean army. They are eager to serve their soldiers and to seize the tremendous evangelistic opportunity there.

IV. METHODIST INSTITUTIONS—

1. Severance Hospital—Functioning on Kuja Island, with a staff of 40 workers, 300 beds, and some equipment salvaged from Seoul, Severance Hospital is carrying on its ministry of healing far from its base. Dr. Moon, outstanding Methodist leader, is with the hospital there.

2. Taejon Babyfold—During the first invasion the building of the babyfold was destroyed, but the faithful nurse continued to care for the babies and the governor of the province helped to provide for them. Now fifteen of these helpless little ones have been taken to Severance on Kuja Island and are being cared for there.

3. Ewha College—Dr. Helen Kim, with her Ewha household of some 200 members, is in Pusan. She wrote that the Ewha alumnae in Taegu and Pusan were planning a series of concerts for the U.N. army.

V. PLANS AND HOPES—Though the present is dark, and the future uncertain, Korean Christians are enthusiastically planning for the ongoing program of the church. During the coming summer, even in the refugee situation, The Methodist Church hopes to hold summer conferences to teach, train, and encourage the laity. A church that sings under persecution, that works in time of suffering and danger, that looks ahead when the future is dark, that is The Methodist Church in Korea today.

Frances DePauw Home

Report made by Deaconess Reva McNabb, *Assistant Director, at the Annual Meeting of the Woman's Division, December, 1950*

Frances DePauw Home, Hollywood, California, is a Christian home for the girls of Latin-American culture who wish to attend junior or senior high school or junior college. The institution was founded fifty years ago as a boarding school by the members of the Woman's Home Missionary Society who saw the needs of the Mexican girls in Los Angeles. When the public school met the educational needs of the Spanish-speaking students, our school work was a duplication and was discontinued.

As a result of the recent building program, there are three new buildings on the campus. The new dormitory known as Whitson Hall, housing six staff members and thirty-two girls, was made possible through a portion of the 1946 Week of Prayer offering. Crusade and Advance Funds have helped erect the new kitchen and dining hall, and the laundry. These buildings are well equipped. Above the dining hall is a large music studio and eight practice rooms. We have a good department of music. Every girl who wishes, may take piano or voice. If her parents cannot pay the fifty cents a lesson, she may work for the privilege of taking music lessons.

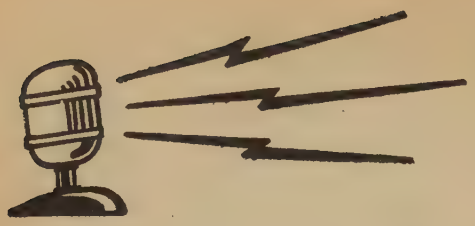
The aim of the home is to give every type of training that a girl should receive in order to develop character, skill, personality, and fitness for home and community life. As a means of implementing this training, there are religious education classes, chapel services, and the Methodist Youth Fellowship groups in the home. We go to city churches for Sunday school and church services each Sunday. There is planned and informal recreation in the home, including parties with and without boys. The girls have the privilege of "dating" as in a normal home.

The question is often asked, "Where do the girls come from?" Social Welfare agencies in the area send us a few girls and the county or state welfare agency pays their expenses. Deaconesses and other workers in the church often discover girls who are eager for higher education. The alumnae send the greatest number. They are the best advertisers. Many Catholic girls come from Mexico. A Catholic girl who has lived a year or two at Frances DePauw Home helps build good will when she returns to her native country, even though she may not change her belief or church affiliation.

Frances DePauw Home at dedication of Whitson Hall

We are grateful for the Cash for Supply Work. Supply Work in general enables the Home to keep the tuition at $40.00 a month.

If you could see Frances DePauw Home, its buildings, its students, and its alumnae, you would be proud you are a Methodist woman and glad that you have a share in this work.



ON THE AIR

Use this skit to spearhead a local subscription campaign. We will publish the name of every secretary of Literature and Publications securing three (3) new combination subscriptions *on the day and as a result of this presentation.* Who will head the list?

MRS. C. C. LONG, *Circulation Manager*

This skit, written by Mrs. O. G. Utt, was presented by eight women from The Arlington Heights Woman's Society, Fort Worth, Texas, at the Central Texas Conference meeting in Waco last fall.

RADIO STATION ANNOUNCER.....Mrs. O. G. Utt
MISTRESS OF CEREMONIES.....Mrs. Mildred Haupt
MRS. WORLD OUTLOOK.....Mrs. Avery Lockman
MRS. METHODIST WOMAN.....Mrs. Lucy Copeland
NON-SUBSCRIBER.....Mrs. Estelle Ward
OFF-AND-ON SUBSCRIBER.....Mrs. Lottie Wagy
INDIFFERENT SUBSCRIBER.....Mrs. Janie Sheffield
STEADY SUBSCRIBER.....Mrs. Beatrice Davis

RADIO STATION ANNOUNCER: This is The Methodist Church Network broadcasting its annual METHODIST WOMAN-WORLD OUTLOOK program, coming to you over STATION CTC (Central Texas Conference) in Waco, Texas.

We have chosen four women from the audience to be interviewed today. Now I present to the radio and television audiences our Mistress of Ceremonies, Mrs. Mildred Haupt.

MISTRESS OF CEREMONIES: As our announcer has told you, this is THE METHODIST WOMAN and WORLD OUTLOOK program. Through the information and inspiration of these interviews we hope to secure an increase in combination subscriptions to these two magazines. The first to be interviewed is Mrs. Estelle Ward. Tell me, Mrs. Ward, are you like most of us here, just another housewife?

NON-SUBSCRIBER: Yes, I am a housewife, but I am also a businesswoman.

MISTRESS OF CEREMONIES: But even as a busy housewife and a businesswoman too, you still have time to be an active member of the Woman's Society?

NON-SUBSCRIBER: Well, I don't know whether I could be classed as an active member or not, because I am not able to attend the meetings as often as I did before I started to work. But I've been a member for a long time, so I pay my pledge and go when I can.

MISTRESS OF CEREMONIES: I'd say you are a valuable member, Mrs. Ward. Do you know these two magazines?

NON-SUBSCRIBER: Oh yes, I hear about THE METHODIST WOMAN and WORLD OUTLOOK every time I go to the Woman's Society. They must be good magazines.

MISTRESS OF CEREMONIES: You are *so right* in that last statement, Mrs. Ward. Do you mean that you just *hear* about THE METHODIST WOMAN and WORLD OUTLOOK? You do not subscribe to them?

NON-SUBSCRIBER: No, I have never subscribed yet. I've thought I would sometime; I don't have time to read.

MISTRESS OF CEREMONIES: But, Mrs. Ward, as an active member, what do you do when you are called upon to take part on a program?

NON-SUBSCRIBER: Oh, I just borrow the magazines.

MISTRESS OF CEREMONIES: Do you know, Mrs. Ward, that THE METHODIST WOMAN and WORLD OUTLOOK contain real human interest stories and also link us to important national and world news?

NON-SUBSCRIBER: Why, I always think of them as church magazines containing just church news. I read the daily newspapers for national and world news, they are so handy and cost so little.

MISTRESS OF CEREMONIES: Mrs. Ward, do you know how little THE METHODIST WOMAN and WORLD OUTLOOK really cost?

NON-SUBSCRIBER: Oh, yes, our secretary of Literature and Publications always gives that information when she asks for subscriptions. I just figured they weren't worth $2.30 a year for the little I'd read them or need them.

MISTRESS OF CEREMONIES: Mrs. Ward, I'm afraid you didn't do the right kind of figuring before you came to that conclusion! But I do want you to listen carefully to the other interviews on our program. Thank you, for answering our questions. Now, our announcer.

RADIO STATION ANNOUNCER: You have just heard the interview with the NON-SUBSCRIBER. I am sure there are many Non-Subscribers listening to this program. If you, too, like Mrs. Ward, have failed to figure just how little these two magazines really cost, listen carefully. You receive both THE METHODIST WOMAN and WORLD OUTLOOK every month for a year for only $2.30. This is less than 20 cents a month. Less than 20 cents to keep yourself informed as to what your church is accomplishing in the mission fields both at home and abroad. Less than 20 cents a month to help you know what action your Woman's Division is taking on behalf of a world that is literally tumbling from one tragedy into another. For $2.30 a year, less than 20 cents a month, where could you get better reading or more needed information? Think this over, then DON'T DELAY, SUBSCRIBE TODAY to THE METHODIST WOMAN and WORLD OUTLOOK.

MISTRESS OF CEREMONIES: Now we are to have the pleasure of interviewing a lady well known for her devotion to everything connected with the work of the Woman's Society, Mrs. Lottie Wagy, whose card tells me she has been a member for a long, long time. Tell me, Mrs. Wagy, just how long?

OFF-AND-ON SUBSCRIBER: Oh, I can't remember when I didn't belong to a Methodist Missionary Society. I guess I've been a member for thirty years.

MISTRESS OF CEREMONIES: That's a fine record. Do you subscribe to THE METHODIST WOMAN and WORLD OUTLOOK?

OFF-AND-ON SUBSCRIBER: Land sakes, yes, I've subscribed off and on since they've been published!

MISTRESS OF CEREMONIES: That's really good news, Mrs. Wagy, but what do you mean by "off and on"?

OFF-AND-ON SUBSCRIBER: Well, I've let my subscription lapse now and then.

MISTRESS OF CEREMONIES: But weren't you notified when your subscriptions would expire?

OFF-AND-ON SUBSCRIBER: Yes, the publishers always sent a notice of the expiration date and our secretary of Literature and Publications reminded me, too. I just failed to get the money to her in time, and therefore, I would miss several issues of the magazines.

MISTRESS OF CEREMONIES: Then, I suppose, when you did send in your renewals, Mrs. Wagy, you would ask for the issues you had missed?

OFF-AND-ON SUBSCRIBER: No, I found out that if my subscriptions were not sent in thirty days before they expired, I would miss some issues. And usually they were the very ones I wanted.

MISTRESS OF CEREMONIES: Mrs. Wagy, I hope you won't be the only one to resolve today never to let that happen again. Thank you. Now, our announcer.

RADIO STATION ANNOUNCER: You have heard this interview with an Off-and-On Subscriber. No one can afford to miss a single issue of THE METHODIST WOMAN and WORLD OUTLOOK. Let me urge you to watch for your expiration notices and renew your subscriptions on time. If

you are not a subscriber, help STATION CTC secure its increase in combination subscriptions. DON'T DELAY! SUBSCRIBE TODAY!

MISTRESS OF CEREMONIES: Our next lady is Mrs. Janie Sheffield. Have you ever held an office in the society?

INDIFFERENT SUBSCRIBER: Yes, I have held several offices, the last one as Vice-President.

MISTRESS OF CEREMONIES: Then as Vice-President, you have every reason to know how much THE METHODIST WOMAN and WORLD OUTLOOK mean to the monthly programs of the society?

INDIFFERENT SUBSCRIBER: Oh, yes, the leaders always refer to those two magazines. They think there is a world of information in them.

MISTRESS OF CEREMONIES: Then you do not subscribe to THE METHODIST WOMAN and WORLD OUTLOOK?

INDIFFERENT SUBSCRIBER: Oh, yes, I subscribed to them when I was elected to an office the first time. Our secretary of Literature and Publications wanted the officers to subscribe 100 per cent. I've renewed my subscriptions ever since.

MISTRESS OF CEREMONIES: I am so glad you are still a subscriber. Weren't you thrilled when you read about the new Bethlehem Center in Fort Worth? I think it was in the January, 1950, issue of THE METHODIST WOMAN.

INDIFFERENT SUBSCRIBER: The Fort Worth Bethlehem Center? In THE METHODIST WOMAN? Let me think; I don't remember seeing that article. You see, I don't always have time to read THE METHODIST WOMAN when it arrives every month, so I lay it aside.

MISTRESS OF CEREMONIES: We are all guilty of doing that once in a while, Mrs. Sheffield, but I do hope you haven't missed those articles on the proceedings of the United Nations! They have been in WORLD OUTLOOK.

INDIFFERENT SUBSCRIBER: Well, I usually do take time to look through WORLD OUTLOOK because it has so many pictures, but I'd never look in a church magazine for U.N. news!

MISTRESS OF CEREMONIES: Oh, yes, Mrs. Sheffield, WORLD OUTLOOK always prints the latest information on world news and important national reforms. And there is a page on United Nations every month in THE METHODIST WOMAN. By the way, Mrs. Sheffield, what do you think of that WORLD OUTLOOK article entitled, "Child Labor Goes On"?

INDIFFERENT SUBSCRIBER: I am embarrassed now! I didn't see that article either. I'm beginning to realize how much information I've been missing by not reading THE METHODIST WOMAN and WORLD OUTLOOK.

MISTRESS OF CEREMONIES: I agree, Mrs. Sheffield, you have been missing a world of information and volumes of good reading. I hope in the future you won't be so indifferent about reading THE METHODIST WOMAN and WORLD OUTLOOK.

RADIO STATION ANNOUNCER: STATION CTC has just broadcast the interview with the Indifferent Subscriber. Are you also one who subscribes to, but does not read your copies of THE METHODIST WOMAN and WORLD OUTLOOK? Let me tell you what you are missing. You are missing many interesting stories of action and concern, built around the activities of Christian people in the mission fields of your church. You are missing real life stories of the extension of the work of Methodist women, wherever they go as God's ambassadors. Don't neglect to read THE METHODIST WOMAN and WORLD OUTLOOK. If you are not a subscriber, heed this station's call for an increase in combination subscriptions to these two magazines! DON'T DELAY! SUBSCRIBE TODAY!

MISTRESS OF CEREMONIES: And now we come to our last interview, Mrs. Beatrice Davis, who is the busy mother of three children. I wonder if she subscribes to these two magazines?

STEADY SUBSCRIBER: Yes, I subscribed to THE METHODIST WOMAN and WORLD OUTLOOK as soon as I joined the Woman's Society. I thought I would need these magazines to help me understand the many enterprises undertaken by the society. I've been a steady subscriber ever since!

MISTRESS OF CEREMONIES: Good for you, Mrs. Davis! I like that word *steady*. When do you find time to read your copies of THE METHODIST WOMAN and WORLD OUTLOOK?

STEADY SUBSCRIBER: Oh, I manage to find time to read! It's the one way I have to keep myself informed about what is going on in this changing world and what The Methodist Church stands for.

MISTRESS OF CEREMONIES: Mrs. Davis, that is just what I've been waiting to hear. Are you the only one in your family who reads THE METHODIST WOMAN and WORLD OUTLOOK?

STEADY SUBSCRIBER: No, indeed! Mr. Davis reads it, too. The children never tire looking at the pictures. Even the school children borrow them to use in their study of countries around the world.

MISTRESS OF CEREMONIES: Then, Mrs. Davis, do you think THE METHODIST WOMAN and WORLD OUTLOOK are worth the price you pay for them?

STEADY SUBSCRIBER: Yes, I *do*. Those two magazines are an inspiration and a challenge to me. The information I get from them cannot be obtained in any other way. I wouldn't be without them.

MISTRESS OF CEREMONIES: Thank you, Mrs. Davis! I hope your enthusiasm is contagious! We need many more boosters like you to help this station get that increase in combination subscriptions.

RADIO STATION ANNOUNCER: Yes, STATION CTC needs many more "steady-subscribers" like Mrs. Davis. DON'T DELAY! SUBSCRIBE TODAY!

MISTRESS OF CEREMONIES: This ends our series of interviews. You have heard the NON-SUBSCRIBER, the OFF-AND-ON SUBSCRIBER, the INDIFFERENT SUBSCRIBER, and the STEADY SUBSCRIBER. Now ask yourself, to which group do I belong? We have a real surprise in store for the radio and television audiences. We have invited THE METHODIST WOMAN and WORLD OUTLOOK to be our guests today. We are to see and hear these two Magazines in person. (MRS. METHODIST WOMAN *and* MRS. WORLD OUTLOOK *appear.)* Here they come, always together:

MRS. WORLD OUTLOOK of New York City[1] and Nashville, Tennessee;[2]

MRS. METHODIST WOMAN of New York City[1] and Cincinnati, Ohio.[2]

Welcome to our broadcast, ladies of the magazine world. We are most happy to give each of you a place of honor.

MRS. WORLD OUTLOOK: WORLD OUTLOOK is a connectional publication for the use of the whole church. It is the official organ of the Board of Missions and Church Extension.

WORLD OUTLOOK is popular in nature and factual in content.

WORLD OUTLOOK aims at human interest in its stories of missions.

Because the development of missionary vision is a part of the whole church, WORLD OUTLOOK should be in every Methodist home!

MRS. METHODIST WOMAN: THE METHODIST WOMAN is the trade journal of the Woman's Society. It is an authority on methods and organizational plans as well as news from the mission fields.

THE METHODIST WOMAN contains missionary information that generates inspiration and enthusiasm.

No Woman's Society can really do effective, understanding work without having THE METHODIST WOMAN in the hands of every officer and member.

MISTRESS OF CEREMONIES: Thank you. Now for our singing commercial!

SONG: (to the tune, "Praise Him! Praise Him!")

Buy it! Buy it! If you would have a WORLD OUTLOOK.
Read it! Learn how Methodist missions grow.
Buy it! Buy it! THE METHODIST WOMAN, use it!
Christian power into your life will flow.
These two magazines, tell of the need for workers.
You're the one to answer their every call.
Buy them! Read them! In them you'll find inspiration.
And through service, tell of God's love for all!

RADIO STATION ANNOUNCER: This concludes our annual METHODIST WOMAN-WORLD OUTLOOK program.

(Take subscriptions.)

NOTE: A limited number of these skits are available, free, from Literature Headquarters.

[1] Editorial office.
[2] Publishing office.

Aids in Presenting:

Churches for Our Country's Needs

Mission to America—Truman Douglass. Paper $1.25; cloth $2.00.

Now! Everybody Needs a Church—Mary Margaret Brace and Lucy M. Eldredge. Paper 35 cents.

Guide for Adults on "Churches for Our Country's Needs"—Mabel L. Sheibley. 50 cents.

Pamphlet:

Methodism in the American City. Free.

Films:

Again Pioneers: 70 minutes, sound film. Rental $12.00.

We Would Be Building: sound, color film, 20 minutes. Rental $7.00.

For All People: 16 mm. sound film, 21 minutes. Rental $8.00.

That They Might Have Life: 16 mm. sound film. 20 minutes. Rental $5.00.

In His Name: 40 minutes. Sound. Rental $10.00.

For All People: sound. Rental $8.00.

Like a Mighty Army: 48 minutes. Rental $12.00.

The Book of Acts

A Study of The Book of Acts—Edward P. Blair. Including the text of the Book of Acts—Revised Standard Version of the New Testament, 1946. Paper 65 cents.

A Leader's Guide to A Study of The Book of Acts—Edward P. Blair. 35 cents.

Pamphlet:

An Antioch Scene, a Dramatic Worship Service—Mrs. H. T. Tipps. 10 cents; 2 for 15 cents.

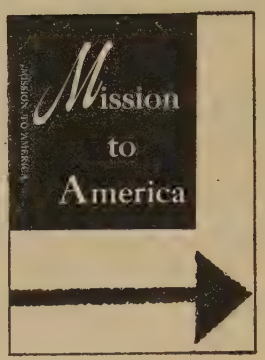
Films:

Life of St. Paul series: 16 mm. sound film. 12 episodes, 36 reels.

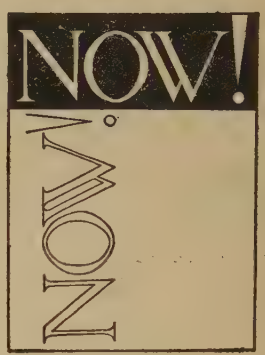
1. *Stephen First Christian Martyr*
   24 minutes. Rental $6.00.
2. *"Conversion of Saul"*
   30 minutes. Rental $8.00.
3. *"The Years of Apprenticeship"*
   30 minutes. Rental $8.00.
4. *Return to Jerusalem*
   30 minutes. Rental $8.00.
5. *Ambassador for Christ*
   30 minutes. Rental $8.00.
6. *First Missionary Journey*
   30 minutes. Rental $8.00.
7. *The Stoning at Lystra*
   30 minutes. Rental $8.00.
8. *Second Missionary Journey*
   30 minutes. Rental $8.00.
9. *Visit to Corinth*
   30 minutes. Rental $8.00.
10. *Third Missionary Journey*
    30 minutes. Rental $8.00.
11. *Trial at Jerusalem*
    30 minutes. Rental $8.00.
12. *Voyage to Rome*
    30 minutes. Rental $8.00.

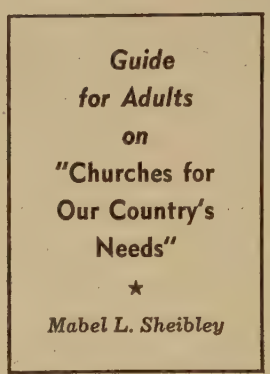
OPPORTUNITIES

The Four Approved Studies for

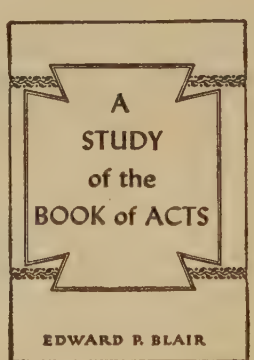


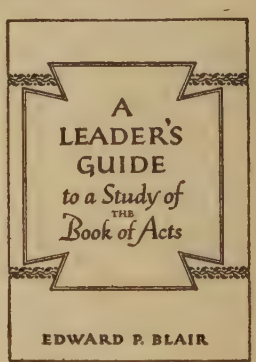
CHURCHES FOR OUR COUNTRY'S NEEDS



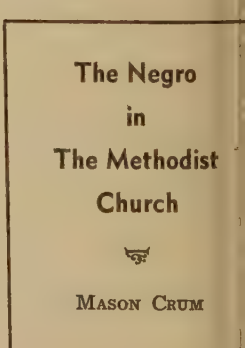


THE BOOK OF ACTS





THE CHURCH-WIDE STUDY

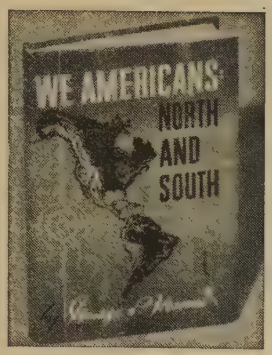


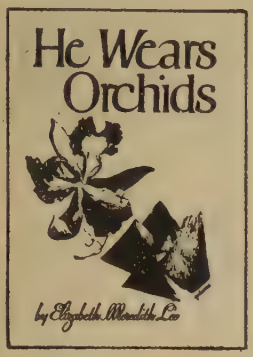
This listing was compiled by Miss Elizabeth Stinson, secretary of Missionary Education and Service.

R STUDY IN 1951

Division of Christian Service

LATIN AMERICA

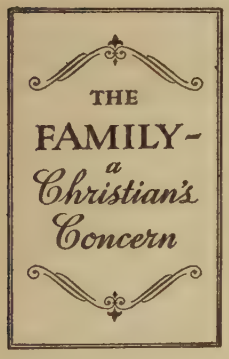




Guide on Latin America for Leaders of Adult Groups

Carol McAfee Morgan

THE FAMILY—A CHRISTIAN'S CONCERN



Suggestions for the Study: "The Family—a Christian's Concern"

Mrs. David Jones

A Guide on the Study, "The Negro in The Methodist Church"

Elizabeth Stinson

Order all material except filmstrips from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

Aids in Presenting:

Latin America

***We Americans: North and South*—George P. Howard. Paper $1.25; cloth $2.00.**

***He Wears Orchids*—Elizabeth Meredith Lee. Paper $1.25; cloth $2.50.**

***Guide on Latin America for Leaders of Adult Groups*—Carol McAfee Morgan. 50 cents.**

Frontier Books:

***Horseman of the Lord*—Alberto Rembao. 20 cents.**

***A Citizen of the Americas*—Lula Thomas Holmes. 20 cents.**

Pamphlets:

***The Methodists in Latin America*—Henry C. Sprinkle, Jr. Free.**

***Portrait of a Mission*—Florence Hooper. 45 cents.**

***A Visit to Mexico*—Elizabeth Meredith Lee.[1]**

***Cuban Mosaic*—Frances Gaby. 20 cents.**

***A Ticket In Your Hand*—Hazel Orton.[1]**

Leaflet:

***Higher Education for Women in Brazil*—Mary Helen Clark. Free.**

Maps:

Political Map of Latin America. 50 cents.

Outline Map of Latin America. (Large) 25 cents.

Picture Map of Mexico. 75 cents.

Picture Map of South America. 75 cents.

***The Methodist Church in Latin America.* 45 cents.**

Films:

***Out of the Dust*: 16 mm. sound, B & W, 40 minutes. Rental $10.00.**

The Family—A Christian's Concern

***The Family—A Christian's Concern* (a symposium). 65 cents.**

***Suggestions for the Study, The Family—A Christian's Concern*—Mrs. David Jones. Paper 20 cents.**

Leaflet:

***What Could Not This Child Become?*—Mabel Garrett Wagner. 3 cents, 12 for 25 cents, 100 for $1.75.**

Films:

***Second Chance*: 70 minutes. Rental $15.00.**

***Is Your Home Fun?* Sound filmstrip. 10 minutes. Records at 78 rpm $10.00.**

Church-wide Study
The Negro in The Methodist Church

***The Negro in The Methodist Church*—Mason Crum. 50 cents.**

***A Guide on the Study, The Negro in The Methodist Church*—Elizabeth Stinson.[1]**

***So Sure of Life*—Violet Wood. This book is being widely used throughout all denominations to supplement the text, Mission to America. $1.25.**

[1] Watch back cover of The Methodist Woman for price and release date.

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

"Don't Wait Till Next Week!"

DURING this past year under the leadership of the bishops, thousands of new members have come into the church. In many instances the Woman's Society of Christian Service has been active in helping in the evangelistic effort and now is awake to the opportunity and responsibility of welcoming these new members into the church life.

In Central New York Conference, Bishop Ledden wrote a letter to the conference president of the Woman's Society of Christian Service asking her to express his gratitude to the women of the societies throughout the conference for the calling they did, for the meals they prepared for other callers, and for their constant cooperation. He continued:

> And as you thank them for that great service to the church, I wish you would tell them how much we need their continued interest in this Evangelistic Advance. For what we have done is really only a beginning. These new members must be given a warm-hearted welcome into the church family—and it is the women of our churches who know how to make a homelike atmosphere in the church, who can make these new members so much at home that they deeply feel they really do belong. . . . We ministers so deeply appreciate the year-round loyalty of the women of the church that I am glad for this opportunity to send this word of greeting and gratitude to all the members of the Woman's Society of Christian Service through you, their conference president.

A copy of this letter was sent to every society with one signed by the conference president, secretary of Promotion, and secretary of Spiritual Life, in which specific suggestions were given for enlisting the new members in the work of the Woman's Society of Christian Service.

A similar follow-up of the Evangelistic Campaign occurred in Erie Conference where the conference secretary of Promotion sent to the local secretary of Promotion a card beginning:

> Dear Promotion Secretary:
>
> How many of the 4,000 new members coming into our Methodist churches in Erie Conference this week will be coming into YOUR church? Is your Woman's Society of Christian Service Membership Committee, of which you are an important member, organized and ready to visit these new members to invite them to join your society?

and ending with:

> NOW is the time! Don't wait till next week!

All these new church members will be an important part of the "Progressive Visitation plan" just starting.

Recognition Well Deserved

"The little society at Breckenridge, two miles high, will do their part. They try so very hard. In a little town of 295 persons, there are three churches—a Catholic, a new Episcopal church, and our Methodist, the oldest in that area. We have eighteen members in the Woman's Society, or approximately one-eighteenth of the entire population in the town. Meeker, another very high mountain town, has a few more in its society, but several are eighty or more years old, and one member recently celebrated her ninety-second birthday. About eight women carry on. Each month for six years those women have served four Lions Club dinners and two for the Chamber of Commerce to raise money. Now the president is confined at home by the illness of her aged mother.

"Do you wonder I want my women to have recognition cards? They are truly wonderful. This winter the snows have been very bad in the mountains, and at present many passes are completely closed."

—From a letter from the secretary of Promotion of Denver District, Colorado Conference

This "Takes the Cake"

In Birmingham District, North Alabama Conference, the "Encourager Society" plan was adapted. There were six "parties" in Birmingham. In the Woodlawn section, a cake was made—a cake consisting of the very light material called styrofoam. Not only was the work of each officer and each committee chairman represented, but every conference project such as the Ensley Community House, the Eva Comer Home, Bethlehem House, the City Mission Board, and so on. Each representative had a wedge-shaped "slice of cake" and one by one they placed their "slices" on a table. When all were put in their proper places, behold! there was a large cake! Then the 10 presidents put the ten birthday candles in holes in ten of the "slices," which previously had been cut. One president said afterwards that she sat and took an inventory of her society to see if it had all the elements of an effective society as represented by the "slices."

—The secretary of Promotion of Birmingham District

North Arkansas Conference Woman's Society of Christian Service used as its theme for the annual meeting "ADVANCE—MY CONCERN" and as the thought for the day:

"I will obey thee eagerly as thou dost open up my life."

Psalm 119:32 *(Moffatt translation)*

From *The Bible: A New Translation*, by James Moffatt; copyrighted by Harper and Brothers. Used by permission.

Henry Doody

Miss Sookney Lee of Korea, attending the Seminar on Christian Education at Scarritt College, June, 1950, looks as though she may be saying

"It's about time. . . ."

"IT'S ABOUT TIME"

"It's about Time" that we want to talk with you. Did you ever say "I haven't time" and receive the answer, "You have all the time there is"? Irritating —but true.

So, it's about Time that we shall need to be thinking from various angles during these next months. First, in our own schedules. How are we to find time for the planning and carrying out of a Progressive Visitation program which shall really mean something lasting in its results? This is to include *all* Methodist church women on an equal basis—members and nonmembers of the Woman's Society, alike. It can in any case be an enjoyable afternoon, with closer acquaintance resulting, and this value is not to be minimized. But it should provide far more. We hope that it may mean enough that is important and enjoyable so that Mrs. Nonmember will wish to continue as an active part of the fellowship. Generally, though, this will not "just happen." It will mean a carefully prepared procedure—cordial attitudes—a program vital in its personal challenge—a friendly follow-up. All this will take time which must be drawn from our leisure or from some other activity. So, let us study and replan our own time budgets in the interest of this great program.

Second, as regards other people's time. We have no right to dictate how other people shall spend this precious commodity; but if our personal experience has brought to us the conviction that the program of the Woman's Society of Christian Service is worth making a place for, let us in a gracious and friendly way make this plain. The answers in *Oh Yes You Can** may be of help at some point here.

Third, as concerns the Atlas Pledge envelope* it is *Time* that is the measure of our giving. Twenty-five cents will maintain the entire work of the Woman's Division for *one second;* fifteen dollars for *one minute;* nine hundred dollars for *one hour.* Each woman's consciousness of Time will be enhanced by her realization of what her gift is accomplishing.

Lastly, in a different sense—"It's about time." A look at the world around us moves us to say it's about time for Christian people to take their job as Christians more seriously. It's about time for us to realize that any issues which affect human beings and their well-being, anywhere, are a basic part of our Christian concern. It's about time to look objectively at our local church and see if its doors are open both ways—to welcome without distinction all who come, and to bless the world with an out-giving ministry of service. If we are to reach the four Goals, it's about time. . . .

*Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Free for postage.

INSCRIPTION ON THE SUNDIAL AT WELLS COLLEGE

The shadow by my finger cast
Divides the future from the past;

Before it, sleeps the unborn hour,
In darkness, and beyond thy power;

Behind its unreturning line,
The vanished hour, no longer thine:

One hour alone is in thy hands—
The NOW on which the shadow stands.

SUGGESTIONS FOR VISUALIZATION OF THE TIME THEME

In pointing up the TIME idea, especially in connection with the Atlas Pledge plan, the local society may wish to develop some visualization aid. This will be particularly true in cases where the districts or conferences are not doing so.

A CLOCK with movable hands can be easily drawn: the face, a shadowy background of the world.

A SUNDIAL can be effectively used, especially if the bar can be made movable. Quotations will suggest themselves—

"It is later than you think"
"I only mark the sunny hours"
"I must be about my Father's business"

The TIME CANDLE was a device centuries ago to measure time. This idea could link the current plans with last year's candle-lighting observance.

Following closely the four Advance Goals, is the acrostic:

TIME
INTERESTS
MONEY
ENERGY

For the Closing Minute of the presentation of the Atlas Pledge plan, Mrs. L. F. Hemenway, secretary of Promotion of the Northeastern Jurisdiction suggests: "Have three women in choir robes form a group: one holding a large globe of the world, holding it up like the picture on the Goal Chart; another holding an hourglass; and the third dropping quarters on an offering plate, *one per second for the last minute.* A spotlight on the trio."

A nursery school child was asked to sit by the teacher until he calmed down a bit. After five minutes, with an injured tone of voice he said: "Do you know what you are doing to me? You are wasting my perfectly good time!"

DECADE OF DEDICATION

IT IS MY EARNEST PURPOSE TO DEDICATE MYSELF IN MY RELATION TO THE FOLLOWING, FOR THE SERVICE OF MY LORD:

D DAY. At the waking moment of each day, I will ask God's direction of its activities, and dedicate them to His use.

"Direct, control, suggest this day
All I design, or do, or say,
That all my powers, with all their might,
In Thy sole glory may unite."
—THOMAS KEN (*The Methodist Hymnal*, No. 34)

E EXPENDITURES. I will give continued intelligent thought to using whatever funds are mine to administer; not to neglect one obligation in order to meet another, but to try to budget my means in as effective and Christian a way as possible.

D DOINGS. "Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord." Amen. —*Prayer of the Church*

I INFLUENCE. Every life influences every other with which it comes in contact. I will try so to live that my counseling with young people shall be in the spirit of the words of St. James, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (*James 3:17*)

C CHILDREN. Even as child life was dear to our Master, so I will try to think of it, and act accordingly in relation to children: not only my children and those of my friends; not only those in my church school, or in my community; but children everywhere. Even "the least of these": the least obedient, the least responsive, the least promising, the least winsome.

A ATTITUDES. "Let . . . *the meditation of my heart*, be acceptable in thy sight." (*Psalm 19:14*) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (*I John 4:20*)

T TALENTS. If I have been blessed with an outstanding talent I will count it a joy to share it freely. If I am only a one- or two-talent person, instead of looking wistfully at the green pastures of my neighbor's talents, I will try faithfully to use what abilities I have. And I will remember that if God had wanted me to be like So-and-so, He would have made me like So-and-so: but He made me to be myself.

"Not all of us great things can do—
Life does not all endow;
But small things in a great way—yes!
And love will show us how."
—MARCELLA HOE ALEXANDER

I INTELLECT. The scientists tell us that most of us use only a minute fraction of our brains. I will not be afraid to exercise my mind; but will trust, rather, that it may grow with use, remembering that the learning process is continuous through life. Remembering, too, that Jesus told men to love God with the mind as well as with heart and soul and strength.

O OPPORTUNITIES. "Behold, I have set before thee an open door." (*Revelation 3:8*) I will try not to lose the opportunities each day offers, because of mental or physical inertia—fear of the unknown—indifference—looking for great works and overlooking the small.

I will remember—"Every common bush afire with God—
But only he who sees, takes off his shoes."

N NEIGHBOR. I will try to love my neighbor as myself, beginning not next-door-but-one, but next door. And I will pray that my sense of neighborhood may be an ever-widening one, till I know and mean what I am saying when I talk about a World Christian Community.

BRIEFS AND BRIEFINGS

A Page Directed Especially to New Organizations and New Members

COMMENCEMENT TIME

"Commencement is over," wrote a recent high-school graduate, as he began a laborious thank-you letter. We as adults may smile, for to us every new day is a commencement. In a special way, of course, the June air is filled with the aura of roses and diplomas, caps and gowns and valedictories. From kindergarten to Doctor of Philosophy, commencement is at hand; and the longer we live, the more we realize that commencement is a continuing process.

So for the Woman's Society of Christian Service, it is a happy circumstance that the official year commences with June. We shall be starting plans for the Progressive Visitation. We shall begin to collect our pledge money in the new Atlas Pledge envelope. There will be an atmosphere of "commencement" among us as well as among our young people.

And when we say *our* young people, as Woman's Society members our school and college family is large. A few glimpses are given here of the type of young person for whom life "commences" in the institutions supported by our Woman's Societies across the land. Aren't you happy to have had a share in it through your *Advance* giving?

"ONE OF THE BEST IN THE NATION"

At Bennett College, Greensboro, North Carolina, last year 103 young women constituted the graduating class. A class of 103 graduating seniors speaks well for a woman's college with a total enrollment of 490 which can, with present facilities, admit a freshman class of only 135 each year. This extremely low "mortality rate" is one of the best in the nation and serves to demonstrate the worth of Bennett's careful admission program, systematic advising system, and need-centered instructional program. Fifty of its alumnae are serving in projects of the Woman's Division.

"WESLEY HOUSE" GOES TO WASHINGTON

When the Midcentury White House Conference for Children and Youth was held in December, 1950, in Washington, D. C., one of the young people attending was Arthur Holt, Jr., a junior at the Georgia School of Technology. Since he was five years old this young man has participated in groups at Wesley House, Atlanta, Georgia, and is active in the Methodist church of the community.

"IN VARIED NAMES WE STRETCH A COMMON HAND" *(George Matheson)*

At Pfeiffer Junior College, Misenheimer, North Carolina, last year, sixteen denominations, including the Hebrew, Catholic, and Protestant faiths, were represented on the campus.

(It is of interest to know that a displaced Latvian family are now the farmers at the college, and two of the grown sons of the family are enrolled at Pfeiffer.)

THIS IS "COMMENCEMENT," TOO!

"Bethlehem Centers"—sixteen community centers by this name are projects of the Woman's Division of Christian Service, scattered from Texas to Georgia and Virginia.

"The lights are on!" exclaimed a tiny kindergartner looking down the street to Bethlehem Center. Just so. Bethlehem Centers bring light and happiness to Negro neighborhoods by providing recreational, social, and other services needed.

For years and years, one lone, courageous deaconess worked at Bethlehem Center in Spartanburg, South Carolina. Did we say a Center? Hardly that. Day after day this deaconess climbed the creaking steps into the drab, tiny three-room cottage called Bethlehem Center. Forty kindergarten children sang happily each morning. Scouts, youth, parents came in the afternoon and evening.

So it went on year after year, each group taking turns in using the one clubroom. Despite physical handicaps, a biracial board and staff dreamed dreams for a future. At last in October, 1950, the new building was dedicated, made possible through giving from all our Woman's Societies, and the gift of the property of Mr. and Mrs. Chreitzberg of Spartanburg. Furnishings and increased staff came through Advance gifts. Now kindergarten children skip gaily through the tiny children's playground into the beautiful large corner room with many windows.

The assistant teacher grew up in the neighborhood and spent one year at our National College for Christian Workers. The head worker is a deaconess, with a recent Scarritt graduate for girls' work. A young man college graduate, who as a youngster belonged to clubs at Bethlehem Center, Nashville, later doing volunteer work there, is now the head of boys' work at Spartanburg. *This increased staff is only possible with your Advance giving.*

But your influence does not stop there. Seeing what Methodist women are doing for the Negro community, the city of Spartanburg began to feel a responsibility. The city has built a swimming pool near by; new housing projects have been erected; and the County Foundation is developing a beautiful park area which already is being used for camping and recreation by Bethlehem Center groups.

All this because of encouragement and that extra bit you and others gave to Advance pledges.

—Mrs. Mabel Garrett Wagner, *Executive Secretary, Urban Work*

Information and Action

To Local Secretaries of Christian Social Relations and Local Church Activities—

DEAR FRIENDS:

This letter will come at a time when many of you are making plans for finding rest and strength in vacations with your families and also in the riches of experience which conference and jurisdiction summer schools will offer you. In these troubled times, the quiet of nature, the mountains "whence cometh my help," the sea whose immensity reminds us of the smallness of our troubles—all the beauty that we forget during the rush of the year, should help us to come back refreshed and full of the psalmist's prayer:

"Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."

As one of the necessary steps in the preparation for a vacation which will bring us back with this kind of trust and faith, which will meet triumphantly the days ahead, we shall want to get our jobs in order and some of the planning for fall activities done so that we can stage a fast pick-up when vacations are past. Now as we begin a new year for the Woman's Society of Christian Service it is a good time to have a meeting of your Christian Social Relations Committee. If you held this office last year you may already have a committee ready to function. Perhaps it might be worth while, however, to consider whether there are not new members in your society who would be ideal for your committee. If you do not have a committee, this is a good time to get one organized. Look around the society for women who will be helpful in developing programs to meet local community needs and for those who have special interest in some of our most pressing national and international problems. See pages 10-12 of the *Handbook on Christian Social Relations and Local Church Activities.*

When your committee meets, discuss the two things in this issue of THE METHODIST WOMAN which are of timely interest:

1. On pages 8-10 you will find a skit entitled "How Fare Our Children?" This was written so that the various secretaries who have responsibility for seeing that the Findings of the Midcentury White House Conference are made real in the local community will know a little bit about some of the ways in which they might begin the job. Perhaps you could plan to have this presented at a fall meeting, so that not only the secretaries themselves but the membership of the society would be stimulated to action. If you have a district or conference responsibility, you might arrange to have this presented at a meeting of the district or conference.

2. On the next two pages of this section are suggestions for putting on a new kind of institute on alcohol. Discuss this with your committee and see whether you might not like to begin right now to plan for such an institute in the fall.

Perhaps as we do these practical things, which are near at hand and which can help ever so little to steady our communities, we shall become conscious of the great truth that it is not the times that matter, but the courage that one brings to them—and Christians know where to find that courage!

Sincerely,
THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

He Speaks for Those Who Cannot Speak

God walked among the dead. . . .
Grief for the inert clay
That were in image of His Son shown
Heavy in His face; the way
Of violence had thrown them to the enemy.
Who were the enemy? Each one
Had each to each been foe,
And son fought son
While mothers wept for Tom and Jim and Joe.
God walked among the dead. . . .
That young lad there—beside the tree—
He might have been the president
Of some great university;
And this one here, whose cheek had never lent
Itself to razor's edge; who never knew
That in his breast the seed of genius grew.
God walked among the dead. . . .
Yonder is sprawled an older man,
With loved ones' pictures in his hand.
Is there no way—no plan
For peace that we can understand?
Above the noise of battle rings a voice:
O that all men might see
This waste and make the better choice;
There is no way except through me!"
. . . God walked among the dead.

—Herman S. Garst

Your Town Needs to Look at the Alcohol Problem

It is obvious to anyone who looks at our communities with a critical eye that problems related to alcohol are becoming more acute. Nearly every community in our country is vitally affected by one or all of these problems. Yet a paradox that exists in relation to this aspect of our lives is demonstrated by the fact that we as a community do not discuss the problem freely. The whole community will sit down to discuss other emergencies. When education falls below a certain level it is possible to get a community to hold meetings and discuss necessary action. When the public becomes convinced that a national emergency exists, it is easy enough to bring the whole community together to plan for defense activities. Yet the community is rarely willing to come together to discuss the problems arising from the increasing use of alcohol in a complex civilization. Taboos seem to operate against the discussion of this particular subject. When it is discussed, it is usually by the already convinced, with little real effect exerted on the whole community.

Would Alcohol Institutes Help?

When leaders of the community have been brought together for a day-long institute to consider other matters, such as housing, the United Nations, or human rights, good results have been achieved. Would it be possible to apply this technique to alcohol? If the whole community could once overcome its repugnance for realistic discussion of this problem, would it be possible to get some constructive thinking and action?

How Could a Community Overcome Its Taboos?

In a day when there exists a reluctance to have alcohol discussed even from some pulpits of denominations where the stand against the use of alcohol has been traditional and consistent, it may well require some special planning to break down resistance to this type of discussion among other groups. Perhaps the most practical way to do this is to agree on problems so important that people will be able to forget their personal feeling about alcohol and sit down for a quiet discussion. The problem of alcohol cannot be dissociated from the problems of society. A really effective alcohol program will have to bring objective information about its effects and the degree to which it is used, and it will have to present these facts to the public in a manner that will make them recognize the problem and be willing to accept social responsibility for it.

Why Is This Better Than Just Having a Series of Temperance Lectures?

It is an unfortunate fact that temperance teaching is effective where the soil is ready for it, for example, in the church schools, but it is not always effective in appealing to the people who need most to be reached. The authors of *Alcohol and Social Responsibility*[1] list five specific aspects of the problem which could be used to develop a community program sufficiently broad so that it would get the participation of all thoughtful citizens of the community, including those who are religious and those who have never been influenced by religious teaching; those who are social drinkers, and those who are total abstainers. These five things are:

1. A realignment of social values concerning the use of alcoholic beverages.

2. An expanded program of factual education about alcohol which will reach all levels of the community.

3. A nation-wide effort to reduce the role of alcohol as a contributing factor in traffic accidents.

4. A consideration of public responsibility for the rehabilitation of alcoholics.

5. A consideration of existing inadequacies in the discharge of public responsibility for the control of the manufacture, distribution, and sale of alcoholic beverages.

Keeping these broad objectives in mind, it should be possible to find several specific questions which can be used as springboards for community-wide discussion.

What Will Be the Best Subjects to Pick?

Drinking and Driving. The rising tide of death on American highways has made the public realize how important that problem is. The reports of the National Safety Council indicate that 17 per cent of the drivers involved in fatal accidents and 23 per cent of the pedestrians killed by autos "had been drinking." Here is a noncontroversial approach to the basic problem. A good panel could be arranged on this with the whole subject of the need for better laws, for more adequate information on the hazards of driving "under the influence" opened up. Discussion might cover the ideal opportunity which exists for alcohol education at the time when high-school students are, in many states, taking driving courses and at the time when licenses are issued to drivers. Ways to make people realize the truth of the slogan "alcohol and gasoline do not mix" could be explored.

Why Do Our Teen-agers Feel a Need to Drink? This again is a subject of wide concern. Hasty marriages, automobile accidents, delinquency among young people are often traced to alcohol. If your community has been fortunate enough not to have an occurrence which shocked and frightened the parents of the community, head-

[1] Thomas Y. Crowell, N. Y., 1949.

ines from near-by towns have at east brought the problem home to ome extent. A psychologist, or a anel composed of those who work ith young people, perhaps a high-chool principal, a social worker, nd a psychologist, would find an udience ready to listen as the rea-ons behind teen-age drinking are iscussed.

Drinking and the Lowering of Social Standards

Many thinking people who had ever before worried particularly bout alcohol have lately become oncerned about its effect on the ocial standards of our communi-ies. Starting with the simple ques-ion of how much harm is done in ne average community by the osening of tongues that occurs hen a few social drinks have been nbibed, the subject can move nto its effect on marital relation-nips, its effect on the parent-child elationship, the deterioration in a ommunity where many people rink away their awareness of roblems instead of facing them. short, dramatic presentation can, ithout overdrawing the situation, resent some of the things which an grow out of a cocktail party here no one had more than a socially acceptable" number of rinks. The subject might also be presented in a panel discussion or by a speaker.

Psychological Aspects of Drinking. This subject can be discussed both from the standpoint of the lack of emotional stability, which often leads to drinking, and from the standpoint of the things which it does to prevent the emotional maturing and the adjustment to reality in the individual who feels so uncertain of himself that he comes to depend on alcohol to provide the self-confidence that he lacks. This would also make a very good topic for discussion either by a psychologist or by a panel in which that field was represented.

GENERAL PLAN FOR WORKSHOP

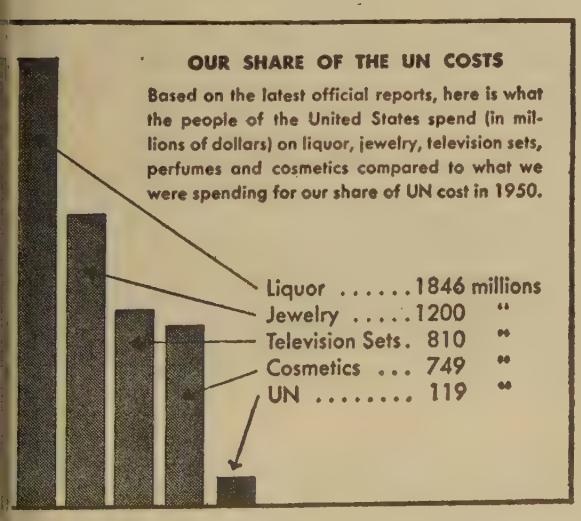
1. *Who should come.* Everyone! It would be well to see whether you can interest *all* groups in the community in forming a committee to plan for such a meeting. Only by general participation in the planning can you hope to get good representation from every organization at the institute. Distribution of the pamphlet, *Ethyl Is Not a Lady* (Literature Headquarters—5 cents, 100 for $4.00), will awaken interest.

2. *Suggested program.*

Opening address by someone in the community who will explain that this meeting is convened because of the community's concern about the problems to be discussed and the hope that there can be some real light shed on constructive things which can be done. This could be followed by presentations of several of the suggested topics listed above.

After the conclusion of these presentations, an effort might be made to divide those present into groups of six persons so that each small group might discuss the question of how alcohol actually affects *this* community and what could be done locally to improve the situation. After these short periods are concluded, the whole group should be recalled under a good discussion leader, so that the questions brought before the small groups and the conclusions reached may be given general discussion with the hope ever in mind that *Action* can result. For details about how to use this discussion technique commonly called the "6-6 Discussion," see page 1 of Discussion Guide No. 1 in (*The World In Your Hands,* Literature Headquarters; price, 35 cents.)

What is the advantage of this "6-6" type of discussion? It is extremely difficult to get a community to discuss its own problems, particularly when those problems are related to things on which there is a difference of opinion. If a series of presentations of special issues were followed by the ordinary type of discussion from the floor, most people would not mention the really crucial issues in the community and there would be a possibility of voluble, self-assured individuals monopolizing the time. The discussion technique makes it possible for even the shyest person to offer suggestions. Experience has proved that many valuable suggestions are made in this kind of discussion, and that often it is possible to get a good general discussion in the reconvened group about problems that never would have been discussed otherwise.


OUR SHARE OF THE UN COSTS
Based on the latest official reports, here is what the people of the United States spend (in millions of dollars) on liquor, jewelry, television sets, perfumes and cosmetics compared to what we were spending for our share of UN cost in 1950.
Liquor ..... 1846 millions
Jewelry ..... 1200 "
Television Sets. 810 "
Cosmetics ... 749 "
UN ..... 119 "

Reprinted with permission from *The United Nations Action for Peace,* by Marie Ragonetti Zocca and Dr. Louis Zocca, Rutgers University Press. Available from American Association for the United Nations, 45 East 65th Street, New York, N. Y. Single copy, 30 cents. Discount on 100 or more copies

GUILD MEMBERS: GOD HAS A JOB FOR YOU!

"MISSION WORK—is there anything to do?" asks a missionary in Korea. "Never in our lives have we seen such lonely people, such longing that someone cares, that someone finds a better way. What would Christ say if he were here? Note the following we received after sending some tithe money to a wonderful Christian Japanese lady:

"'I got surely much money in my hand. I have to think thoughtfully for the use of this money to make God content as possible as I can.'"

What do we in the Guild need to do more and give more if we seek "to make God content as possible?"

In the Department of State there is a very important and interesting Exchange of Persons Division. Miss Florence M. Worrell of the Woman's Bureau writes: "Our Government's Exchange of Persons program affords our Guilds an opportunity to meet with women leaders from other countries to discuss common problems and help them have the experience of what we in America mean by Christian democracy.

"The Women's Bureau is expecting sixty-two German visitors for a six-months' period between May, 1951, and January, 1952. If any Guild is interested in sponsoring one or more for a few days or a week during this time, I would appreciate their writing me in care of the Woman's Bureau, Department of Labor, Washington, D. C."

What experience could be more thrilling both to one of these visitors and to the Guild than to invite her to a Guild Weekend? This would show her the PLUS for which the Guild stands among employed women's groups.

WESLEYAN SERVICE GUILD

A Tribute

By MRS. CHARLES MEAD, *Chairman, Wesleyan Service Guild Standing Committee*

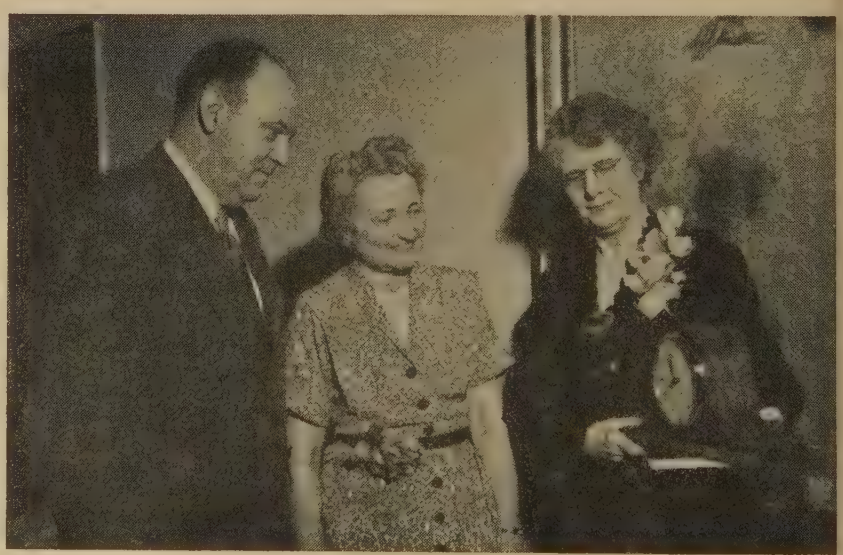
THE Wesleyan Service Guild reluctantly releases Miss Marion Lela Norris from her position as its secretary—a position which she first accepted thirty years ago when she helped to found the Guild. With the exception of a period of twelve years, 1928 to 1940, when Mrs. Merle N. English carried that responsibility, Miss Norris has been secretary of the Guild.

A tireless worker, devoted to the missionary program of the church, she gave herself completely to the task of enlisting the enthusiastic support of the gainfully employed women of The Methodist Church and its constituency for the cause of missions.

Her years of office work, travel, speaking, and organizing were strenuous but fruitful. In recognition of her efforts the Standing Committee of the Guild has established the Marion Lela Norris Scholarship Fund. This fund is being used for the education of full-time Christian workers at National College for Christian Workers and at Scarritt College. Thus the cause dearest to Miss Norris' heart is strengthened by her influence beyond her term of active service for the Woman's Division of Christian Service.

We are happy to report that her experience is being utilized by the Joint Commission on Missionary Education of the National Council of Churches of Christ in the U.S.A.

The Guild records its gratitude to Marion Lela Norris for her consecrated service and its very best wishes for her continued happiness.



The retirement of Miss Marion Lela Norris became effective as of April 1. She and her mother were honor guests at a reception given by staff members, who presented her with an electric clock. The picture shows Mrs. Eloise A. Woolever and Dr. J. A. Engle, executive secretaries of the Division of Education and Cultivation, with Miss Norris. The history of the Wesleyan Service Guild is recounted in the April issue of *World Outlook*

SUMMER 1951

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

Religious News Service Photo

Bible Lands Become Alive to Children in Vacation School as the Picture Story Unfolds Before Them

FOR CHILDREN'S WORK

WORKERS IN TOWN AND COUNTRY SERVE DURING THE SUMMER MONTHS

A JOYOUS TASK

At no time during the year-round program of the Christian Church does it carry on a more helpful ministry of service to people than during the warm and leisurely months of summer. In every section of the United States, as well as in the distant places of the earth, ministers, deaconesses, nurses, and teachers of children and youth present the message of Christ in many and varied ways.

During this current year children in The Methodist Church have been learning about some of the work that is being carried on in Town and Country as a part of the home missions program of the church. Some groups of children will continue this study during the vacation months.

NEW ADVENTURES FOR CHEROKEE CHILDREN

In the Indian Mission of Oklahoma, embracing an area covering thirty counties, there are ninety churches, with a total membership of about 5,000 people. All but five of the churches are in the open country, and workers and children must often travel a long way uphill and down before they reach the place where a vacation church school is to be held. Concerning one of these schools, Miss Evelyn Green, a deaconess working in the Central district, writes as follows:

"The sun is bright; a small black truck comes to a stop in front of a newly constructed frame building known as the Maloy Hollow Methodist Mission. The back door of the truck opens and a long pair of legs are seen dangling out. Soon a head appears only to be followed by many more shining faces as black-eyed Cherokee children tumble from the truck. A stranger might be surprised and ask, 'Where did all the children sit? There must be dozens of them.' In reality there were twelve inquiring faces looking hesitatingly around and wondering just what to do. Meanwhile the truck had driven off to return later with as many more happy children.

"Someone had told them that two strangers were coming from a long ways off to hold a Bible school. Questions were whispered around, 'What is the Bible school like? What will we do?' Some tiny tots were seen withdrawing, for the moment, from the circle in a tearful mood.

"Oh, look! The new teachers were calling for everyone to gather around them. Somewhat timidly and with great curiosity the boys and girls moved forward."

Full Days at Vacation School

"Many surprises were in store for the children during the first day," continues Miss Green, "as they played games, listened to stories, sang new songs, and made picture books to take home to mother, sister, or brother. It was fun to hear the stories about the boy Jesus and his friends.

"The second, third, and remaining days were full of laughter, wonderment, and activity. Even the rains which lasted several days did not stop the enthusiasm of the children and the teachers. Everyone crowded closer together underneath the protecting shelter of the tent which was the classroom.

"The teachers had their problems to solve for they were camping out—cooking over a campfire and sleeping in a tent. They were members of the Euchee and Creek tribes. They showed a fine spirit of cooperation and service for the Lord as they served willingly and happily with the Cherokees—eager and obedient pupils."

FRIENDLY ACTIVITIES IN A COMMUNITY CENTER

Great is the opportunity to bring happiness to boys and girls in the Alpine Community Center in Alpine, Texas. The center is located among the adobe homes of the Mexican people, and its program includes kindergarten, scouting, cooking, sewing, woodwork, clay modeling, and various club activities.

"Last summer," writes one of the workers, "the center put on its annual vacation school for a month immediately after the close of the public school. Interesting plans were made, and the house was full to overflowing every day. The kindergarten children were taken on an exploring trip to become better acquainted with 'Our Happy World.' Later they played on the porch with toys, thus relieving the congestion inside the building. When lunchtime came they returned to the building and the inside group took their place on the porch and playground. A picnic all their own was an event which the kindergartners greatly enjoyed.

"The primary children had a program based on the theme, 'The World About Us.' The first two weeks were spent in studying farm animals and in constructing a farm. The last two weeks were spent in making animals and cages for a circus. The farm units were surprisingly good.

"The junior boys and girls studied 'Children of Other Lands.' They made villages for Eskimos, Hollanders, and Indians.

"At the close of the vacation school there was a program to which the parents were invited. All together, the school was a red-letter event in the life of every child who attended its sessions."

OUTDOOR CHURCH [1]

The out-of-doors is like a church;
The ceiling the blue sky;
The aisles the rows of lovely trees,
That stand so straight and high.

The carpet is the soft, green grass,
With flowers here and there;
The singing choir—the happy birds;
The carols fill the air.

The windows are the sunset sky,
Stained red and gold and blue.
I feel God's love around me here
In outdoor church, don't you?

—Ellen E. Fraser

[1] Used by permission.

ELEBRATING THE FIFTIETH ANNIVERSARY OF THE VACATION CHURCH SCHOOL

This summer will find churches all over the United ates and in some countries abroad celebrating fifty ears of growth and development on the part of the acation Church School Movement. It began many ears ago in New York City when Robert G. Boville alked through the streets of the crowded East Side, nd saw hundreds of children out of school with noth- g to do and nowhere to go. With the great need efore him, Mr. Boville thought of college students, so free, who could furnish supervision and leader- ip. A great idea had been born. The summer of 901 saw the experiment under way, with five city ission churches cooperating and reaching 500 boys nd girls. Today the vacation church school enrolls ore than 5,000,000 children.

The fiftieth anniversary should provide an oppor- unity for the churches in a community not only to mphasize past achievements, but to render a better nd richer service to children through the vacation chool. In celebrating this anniversary, says the *hildren's Work Bulletin,* we should:

Reach more children with Christian teaching.

Promote a vacation church school in more of our nurches.

Urge each church to have a minimum of ten ses- ons.

Provide training for vacation church school leaders.

Promote the use of approved curriculum materials.

A DEACONESS SAYS "THANK YOU"

In studying the missionary emphasis on Town and ountry, many Methodist children have come to now Miss Elizabeth Thompson, who works in the ural sections and among the bayous of Louisiana. letter from Miss Thompson to the children follows:

Dear Boys and Girls: This year you have studied bout "The Church Serving in Out-of-the-Way laces." One of those places is the bayou section of the state of Louisiana. It is a place, they say, that can't make up its mind whether it will be land or water and so it is neither. It is often called "floating land" or "tumbling earth."

Here children live in a fascinating world where their fathers do many interesting things to make a living. They trap for furs; fish for shrimp, oysters, fish, crabs; and pick moss from the trees.

Often they live in houseboats so the fathers may take their families with them when they go nearer the Gulf to trap for muskrat furs. Or, they live in a house in the marsh grass.

But it isn't possible for some of them to come to church so the church tries to go to them. In your church school your teacher sometimes teaches by using slides. You know how much better you understand what she says when you see a picture of it.

Though these bayou boys and girls live in houseboats (many of which have many conveniences) they do not have electricity. It takes electricity to operate the projector your teacher uses. You can buy one that operates with a battery. The gifts of money you sent me for these children will be used to buy such a projector.

Some of you have sent books, crayons, pictures. They are being used by boys and girls who live on or near the water.

Just as these children live in a world that is new to you, there are many things that are strange and interesting to them. You will bring that new world to them through your projector.

From each of them and from me—a great big THANK YOU!

IN BIBLE LANDS TODAY

Some groups of children during the vacation months will be studying about boys and girls in Bible lands today. In the country where Christmas began there is a town called Acre. There a Quaker Neighborhood Center has been opened. It is a friendly place to which many people come. Some are Jews, some are Arabs, some are Christians. There they are learning to understand one another and to know that it is good to be friends with people who speak and think and dress and worship in different ways.

Although the center has not been open long, there are now more than seventy-five children coming regularly. The children often have a merry time as they play a game of ball on the roof over the carpenter shop. Perhaps the boy Jesus who lived in the village of Nazareth, about thirty miles away, played games with his friends on the roof over Joseph's shop.

On days when the children at the Neighborhood Center cannot play outdoors they enjoy indoor games.

Gifts to the Christmas Year Around fund will help buy games as well as books for the children at the

Acre Center in the land where Christmas began. Address the American Friends Service Committee, 23d and Arch Streets, Philadelphia 7, Pa.[1]

FOR CHILDREN IN ASIA AND EUROPE

Pictures of refugee children and their families in Korea emphasize the desperate need of the Korean people for milk, food, medicine, and clothing. There is also great need for relief in India and Pakistan.

Send gifts of money for food, milk, clothing, and medicine for children in Asia and Europe directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Three cups of rice per day in Korea cost about ten cents.[2]

SUPPLY WORK FOR CHILDREN IN TOWN AND COUNTRY

For work with Indian children in Oklahoma; with boys and girls in Latin-American Centers in the Southwest; with children in mining towns in East and West; and with children in other rural areas:

Send gifts of $3.00 or $5.00 or more with which to purchase supplies and equipment marked for these workers: Miss Virginia Louke, 320 West Oklahoma, Anadarko, Oklahoma; Miss Evelyn Green, 900 East 6th Street, Tulsa, Oklahoma; Mrs. Mae Morris Phillips, Alpine Community Center, Alpine, Texas; Miss Leone Lemons, Neighborhood House, Calexico, California; Miss Grace E. Bate, Blodgett Community House, Hazleton, Pennsylvania; Miss Ada Duhigg, Highland Boy Community House, Bingham Canyon, Utah; *or for the rural worker in your conference.* These gifts should be sent as *Cash for Supply Work* by the treasurer of the local Woman's Society, through the regular channels of finance.

GIFTS FOR MIGRANT CHILDREN

Send supplies for use with children in migrant centers or camps. The following are suggested:

For Library Corner: Picture books, reading books for children, large Bible pictures, and others suitable for story hours.

Clean-up Kits: Comb, toothbrush, tooth paste, soap, mirror, washcloth, and towel.

Important Note: When the package is ready for shipment, please write to the office nearest you as listed below, and the name and address to which your box should be sent will be forwarded to you promptly: Division of Home Missions, 297 Fourth Avenue, New York 10, New York; Division of Home Missions, 127 N. Dearborn Street, Chicago 2, Illinois; Division of Home Missions, 3330 W. Adams Boulevard, Los Angeles 18, California.

[1] Adapted from *The Newsletter for Boys and Girls.*

[2] Other addresses listed on page 43, May issue of THE METHODIST WOMAN.

CHILDREN'S SECRETARIES AT WORK

The month of June will find many new secretaries of Children's Work of the Woman's Society of Christian Service entering upon the work of their office. During the summer quarter, secretaries will wish to do some of the following things:

1. Continue to enter actively as a regular teacher into the work of the children's division of the church school.

2. Take part with other children's workers in carrying out plans for the celebration of the fiftieth anniversary of the vacation church school.

3. Attend a conference school for children's workers.

UNITS OF STUDY FOR VACATION CHURCH SCHOOLS

In churches where no additional sessions for missionary education have been held in 1951, leaders may select one of the following missionary units.*

For Primaries:

The Three Henrys and Mrs. Hornicle, by Edith J. Agnew; illustrated by Elayne Carol. What happened in a mining community that needed help and found it makes a delightful story. $1.00.

A Primary Teacher's Guide on "The Church in Town and Country," by Edith Walker. Suggested plans for a ten-session unit based on *The Three Henrys and Mrs. Hornicle.* Essential for leaders. 35 cents.

The Thirsty Village, by Dorothy Blatter. Water was precious in two villages in Lebanon and there was ill feeling. A Christian boy and his friend found a way to be good neighbors. $1.00.

A Primary Teacher's Guide on "Bible Lands Today," by Blanche Hoke. Background information and suggested plans for a ten-session unit based on *The Thirsty Village.* Essential for leaders. 35 cents.

For Juniors:

The Busy Berrys, by Frances D. Heron. The story of a wide-awake family who moved to a town and how each member had a part in bringing a new church to the community. $1.00.

A Junior Teacher's Guide on "The Church in Town and Country," by Frances D. Heron. Suggestions for a ten-session unit based on *The Busy Berrys.* 35 cents.

They Live in Bible Lands Today, by Grace W. McGavran. Seven stories of children who live in Bible lands today. $1.00.

A Junior Teacher's Guide on "Bible Lands Today" by Edna Baxter. Background information and suggestions for a ten-session unit based on *They Live in Bible Lands Today.* Essential for vacation church school teachers. 35 cents.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio; or Distributing Offices.

Are Your Students Having Blind Dates?

By MRS. THOMAS PRYOR, *North Central Jurisdiction Secretary of Student Work*

THE scene is any college campus. The time, about September 15. Seated around the table in the Wesley Foundation office are the student director and the officers of the student fellowship group.

"As usual, our biggest task is to find the Methodist young people who will form the nucleus of our new group for this year," the student director is saying. "Here are the cards from the registration office with the names of every student who has a Methodist preference, but we know absolutely nothing about them, whether their grandfathers once went to a Methodist church on Easter Sunday, or whether they are active members back home. Our big job is to somehow strike out blindly and find those who have the background to assume leadership in the new group. That is going to take most of our time and effort the first semester, and in the meantime, we shall lose many potential leaders who will be sought out first by other campus groups."

"I surely do wish we had some information about these new students," said one of the senior students. "It would mean so much to us in getting to know them and establishing a contact. It is just like having a 'blind date'—you have to try a lot of times to find the right combination, and sometimes you never do find it."

* * *

The scene is any college campus. The time, about September 15. Seated around the table in the Wesley Foundation office are the student director and the officers of the student church group.

"Isn't this wonderful to have this file of information cards this year from the student secretaries? Look, here are over a hundred names of students coming to school this fall, with all the dope about their interests and activities in their churches back home," the student director is saying. "Now we can approach them on the basis of their interests, and really go to town in our church group. No more 'blind dating' for us."

"I put my bid in first for the ones interested in music for the interfaith choir," says Bill Jones. "Maybe we can have it organized in time for that church conference coming up next month."

"And I need some help in planning recreation for our first party," says Mary Smith. "How about giving me a chance at the file?"

"It will not take long for the new students whose names are listed on these cards to feel at home and become a part of our student church group," said the director. "I only feel sorry for the ones who have been left out. If some cards were not sent in, it may take us a long time to locate the student, and he may never become an active member of our group."

"We do not know who thought of this idea," said the Methodist Student Fellowship president, "but our hats are off to the Woman's Society of Christian Service for the wonderful help they are giving us."

* * *

As Jurisdiction Secretary of Student Work, I have had this story repeated over and over again to me. Student Directors tell me again and again what the blue Student Information Cards* have meant to them. It is a small, but important part of our work. Why not use this as a dramatization to show the value of this task?

INTRODUCTION CARDS FOR SERVICEMEN

The Introduction Card for men in service is now ready and is available* free of charge. This card was printed for us by the Methodist Chaplain's Commission, which is in itself a testimonial to its value. Its use is recommended particularly for boys who are about to leave the country for foreign duty. It is always good identification. It is suggested that when mailing this card to boys leaving for distant lands, it might be well to list the addresses of Methodist churches or mission stations the boys might visit.

Our responsibility to these boys is great, and as increasing numbers are being sent into service, the local secretary of Student Work will have an increasing task to keep in touch with them. Perhaps a committee will be needed to handle the work. But the secretary of Student Work should be responsible to see that it is done.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

The Regional Student Leadership Training Conferences of the Methodist Student Movement will be held in the summer of 1951 as follows:

Southeast—Lake Junaluska, North Carolina, June 5-11.

South Central—Glen Lake Camp, Texas, June 2-9.

Great Plains—Lake Poinsett, North Dakota, June 9-16.

North Central—Epworth Forest, Indiana, June 16-23.

Northeast—Lake Casowasco, New York, June 11-18.

The West and Northwest—Lake Tahoe, California, September 3-9.

Mission Studies for Youth

JUNE is a time of commencements! According to the dictionary one meaning of commencement is "beginning." Now is the time to begin making plans for mission study in the Methodist Youth Fellowship for the year 1951-52. As you become familiar with the fine materials, you will take every opportunity to see that they are made available to the several age groups in the local church. If you are the secretary of Youth Work and/or the adult adviser to the commission on missions and world friendship, or the counselor in the intermediate department you will share this information about materials with the youth chairman of the commission and others who have responsibility in planning for the missionary emphasis in the MYF.

All of these materials and the missionary units in the church school lessons are listed in *Missionary Materials for Youth—1951-1952.** Some groups will use these materials for study in week-day sessions in addition to what they do on Sunday morning or evening. A study group meeting perhaps once a week for four to six weeks is a real opportunity for creative study and activity. Projects and activities are a part of well-planned mission study.

Youth and adults will be studying about "Latin America" and "Churches for Our Country's Needs." Perhaps the youth in your church have never had a mission study class because no one has guided them in the selection and use of materials. The Woman's Society may stimulate an interest in mission study on the part of the MYF by providing some of the youth study books for them. There is always the opportunity for the Woman's Society to share their adult materials as resource for the one who is teaching in the youth department of the church school.

LATIN AMERICA*

For Intermediates

***The Traded Twins*, by Robert N. McLean (cloth $2.00, paper $1.25). This story of Tag, son of a minister in the United States, and Tess, daughter of a missionary in Mexico, is full of mystery and excitement. It is excellent for group programs on Mexico.**

For Seniors and Older Youth

***Looking South*, by Constance M. Hallock (cloth $2.00, paper $1.25). North American youth using this book will learn more of Latin American youth, their problems, their achievements, and their part in the Evangelical movement. For personal reading and study groups.**

***Invitation to Mexico*, by Wesley Matzigkeit (paper 50 cents). See Mexico firsthand with this young missionary who outlines trips on which one can visit the churches and institutions of various denominations. He traces the development of Evangelical work in Mexico.**

***Fun and Festival From the Other Americas*, by Rose Wright (paper 50 cents). This handy booklet reprinted with some new material is full of songs, games, stories, and recipes from our neighbors to the south.**

The Frontier Books: *Horseman of the Lord* and *A Citizen of the Americas* (20 cents) contain real stories about real people.

CHURCHES FOR OUR COUNTRY'S NEEDS *

For Intermediates

***The Third Wish*, by Eleanor Hull (cloth $2.00, paper $1.25). The characters are teen-age boys and girls who endeavor to establish a new church in town. Although planned for young people to read, it has keen emotional insight for parents and teachers.**

***Our Church—A Fellowship*, by Sara Little (60 cents). This guide is planned to help leaders develop a program in connection with *The Third Wish*. There are detailed plans for sessions.**

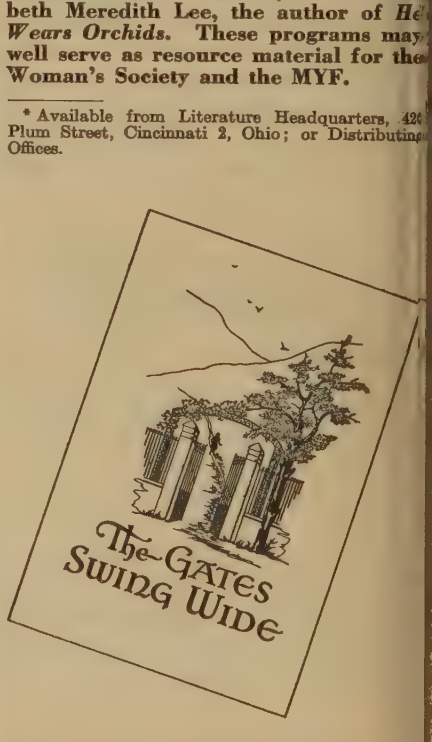
For Seniors and Older Youth

***NOW! Everybody Needs a Church*, by Brace and Eldredge (paper 35 cents). *NOW!* is something new—a magazine-type book for mission study. It is full of interest. Short articles, special features, pictures, show unique ways the church's message is being spread and the adventure in home missions. There is a section containing practical suggestions for use of the contents.**

If you have not already used it, the elective unit, *Youth and Missions* (35 cents) is a "must" for youth and leaders having responsibility for missions in the MYF.

The programs for girls meeting in World Friendship Groups to become better acquainted with the work of the Woman's Division of Christian Service are entitled "*The Gates Swing Wide*" * (75 cents). These programs related to the current themes tell what the Woman's Society is doing in Latin America and in the extended program of home missions. The six programs telling of Methodist work in Latin America were written by Miss Elizabeth Meredith Lee, the author of *He Wears Orchids*. These programs may well serve as resource material for the Woman's Society and the MYF.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.



The Agenda

June—the first month of the new fiscal year. More than likely there will be some new officers and circle chairmen at the executive meeting. They may feel a bit strange at first. Why not serve a cup of tea or a glass of lemonade as a welcoming gesture? Eating together creates fellowship and promotes cooperative action. I like sociability.

And, *Madam President,* read the playlet, "How Fare Our Children?" page 8. Take your cue from Mrs. Burke, the president in the skit, and find out whether the committee has any follow-up plans for the Mid-century White House Conference on Children and Youth.

Treasurer: Even though the pledges were signed in May, the follow-up continues throughout the year. Read pages 24-28 to keep in touch with promotional plans which include finance methods. And since the money from the children's Supply Work is channeled through your office, it is well to be informed on the Children's Work, pages 33-36.

Promotion: A filing system or the scrapbook habit would seem a necessity for this officer to keep track of such material on Advance Goals and ideas on membership as appears on pages 24-28.

Missionary Education: File the listing of the study materials, pages 22-23, for handy reference throughout the year. And it wouldn't be amiss to file page 38, though it is not your responsibility directly. It all adds up to missionary education for the church.

You should be the best informed woman on missions in the whole society so be sure you read, "We—And the Women of India," page 4; "Where Citizenship Grows," page 3; "Highlights From the Home Fields," pages 11-12; "Building a World Christian Community," pages 16-19; "Briefs and Briefings," page 28. Work out some way according to local conditions to share this information with all the members, particularly the nonsubscribers. Promote the use of the "Missionary Quiz," page 2.

Christian Social Relations and Local Church Activities: Two things of major concern: the playlet, "How Fare Our Children?" page 8; and "Alcohol Workshops," pages 30, 31.

Student Work: Dates for Regional Student Leadership Training Conferences; Introduction Cards for Servicemen; dramatization on use of blue Student Information Card, page 37; the skit, page 8.

Youth Work: Mission Studies for Youth, page 38, with a hint that the society might purchase some of the material for the young people; the skit, page 8.

Children's Work: The World Friendship Bulletin, pages 33-36, has missionary stories for leaders to tell the children, plus suggestions for Supply Work, and a listing of the Units of Study for Vacation Church Schools. Read the skit, page 8.

Spiritual Life: "Practicing the Presence of God," page 3; "Decade of Dedication," page 27; "You May Quote Me," page 7; poem, page 29; skit, page 8.

Literature and Publications: The skit, "On the Air," gives you an inning in which you should score a hit. Make the most of it. Follow the suggestions; take subscriptions immediately at the close of the presentation. If you secure three or more combination subscriptions as a result of the play, send that word *and* the subscriptions to Mrs. C. C. Long, and your name will be published in THE METHODIST WOMAN.

Supply Work: Read all the articles listed for Missionary Education, for you, too, should know all the projects.

Status of Women: "We—And the Women of India," page 4, gives a vivid picture of the Santali women.

Committee on Program: The article "Better Service Through Group Discussion," page 13, contains two techniques which should be used in the study classes. File the article along with the listing of books, pages 22-23. It is time to plan programs for 1951-1952. See page 10.

Wesleyan Service Guild: A tribute to Miss Marion Lela Norris, page 32.

★ ★ ★ ★

DR. HELEN KIM, president of Ewha Woman's University, temporarily living and working in Pusan, Korea, addressed the April meeting of the Executive Committee of the Board of Missions and Church Extension. She had just arrived in America on a Good Will Mission sponsored by the Citizen's Emergency League of South Korea.

Her message, like the one reported on page 18 of this issue, was full of hope and courage in the midst of chaos and confusion.

Dr. Kim came to fulfill a twofold purpose:

1. To say "Thank You" and to express appreciation to the people of the United States for the help given to Korea.

2. To report that the Korean people, young and old, are determined to fight the cause through, believing that they are fighting not alone for themselves, but also for all mankind to preserve the Christian culture that Communists deny.

The hush which greeted Dr. Kim was so alive and so reverent, it was more eloquent than words.

Bishop Arthur Moore, President of the Board of Missions and Church Extension, in greeting Dr. Kim said: "The weight of emotions makes words sag."

Methodist Print

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibson

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1950-51	Total Pledged 1950-51	Youth	Children	Total on Appropriations 1950-51
Central:							
Atlanta	$ 618.58	$ 93.00	$ 711.58	$ 1,842.00	$ 5.00	$ 6.25	$ 722.8
Central Alabama	120.00	3.00	123.00	950.00	.....	2.00	125.0
Central West	627.50	62.50	690.00	920.00	88.14	5.00	783.1
Delaware	3,865.97	125.00	3,990.97	5,500.00	180.00	16.25	4,187.2
East Tennessee	143.00	43.00	186.00	1,500.00	.....	.....	186.0
Florida	124.00	.....	124.00	350.00	.....	.....	124.0
Lexington	4,468.00	176.65	4,644.65	4,500.00	28.50	36.45	4,709.6
Louisiana	614.35	106.75	721.10	2,783.00	18.00	5.00	744.1
Mississippi	905.29	210.00	1,115.29	2,258.00	4.35	.....	1,119.6
North Carolina	1,160.00	50.00	1,210.00	1,600.00	5.00	10.00	1,225.0
Savannah	225.60	.....	225.60	575.00	.....	.....	225.6
South Carolina	2,394.00	6.00	2,400.00	3,038.00	11.00	.....	2,411.0
South Florida	300.00	.....	300.00	400.00	.....	.....	300.0
Southwest	88.00	4.00	92.00	600.00	14.00	10.00	116.0
Tennessee	592.75	57.25	650.00	1,380.00	68.45	14.88	733.3
Texas	1,925.00	91.00	2,016.00	2,400.00	163.88	14.00	2,193.8
Upper Mississippi	232.25	.....	232.25	600.00	76.00	5.00	313.2
Washington	2,643.51	382.34	3,025.85	5,050.00	205.84	17.00	3,248.6
West Texas	603.00	51.00	654.00	1,300.00	.....	11.00	665.0
Total	21,650.80	1,461.49	23,112.29	37,546.00	868.16	152.83	24,133.2
North Central:							
Dakota	15,720.66	430.65	16,151.31	26,000.00	790.00	37.99	16,979.3
Detroit	69,539.22	2,897.15	72,436.37	112,000.00	2,318.88	192.86	74,948.1
Illinois	99,556.35	3,911.54	103,467.89	160,000.00	1,711.64	545.24	105,724.7
Indiana	61,032.47	4,386.18	65,418.65	90,000.00	2,878.50	1,054.01	69,351.1
Iowa-Des Moines	57,276.45	2,268.09	59,544.54	86,600.00	3,977.27	352.05	63,873.8
Michigan	46,908.17	2,589.75	49,497.92	84,000.00	1,965.71	416.60	51,880.2
Minnesota	46,133.50	2,165.89	48,299.49	81,500.00	912.52	260.15	49,472.1
North Dakota	11,963.57	261.00	12,224.57	26,331.00	189.00	145.15	12,558.7
North Indiana	63,075.96	3,323.53	66,399.49	128,800.00	3,713.12	1,092.40	71,205.0
North-East Ohio	117,923.53	5,077.81	123,001.34	188,121.00	4,244.85	1,120.14	128,366.3
Northwest Indiana	31,353.33	1,157.10	32,510.43	58,150.00	1,524.63	279.86	34,314.9
North Iowa	66,849.01	1,625.53	68,474.54	128,800.00	4,495.31	406.50	73,376.3
Ohio	134,782.92	5,980.15	140,763.07	216,500.00	7,246.00	1,477.00	149,486.0
Rock River	91,058.23	5,840.47	96,898.70	138,558.00	2,475.00	493.27	99,866.9
Southern Illinois	28,041.71	3,727.18	31,768.89	39,000.00	2,103.14	529.75	34,401.7
West Wisconsin	16,852.06	942.07	17,794.13	25,000.00	555.95	80.34	18,430.4
Wisconsin	25,458.77	1,617.60	27,071.37	42,050.00	867.50	93.88	28,032.7
Total	983,521.01	48,201.69	1,031,722.70	1,631,410.00	41,969.02	8,577.19	1,082,268.9
Northeastern:							
Baltimore	76,361.77	1,748.65	78,110.42	100,000.00	1,911.14	154.05	80,175.6
Central New York	34,569.49	788.67	35,358.16	50,000.00	910.50	83.38	36,352.0
Central Pennsylvania	32,599.92	2,324.91	34,924.83	54,000.00	907.23	155.75	35,987.8
Erie	41,955.65	385.50	42,341.15	65,000.00	1,510.75	411.84	44,263.7
Genesee	32,567.56	759.72	33,327.28	55,000.00	242.68	47.23	33,617.1
Maine	6,459.96	.....	6,459.96	8,800.00	72.02	28.61	6,560.5
Newark	42,946.37	1,558.75	44,505.12	68,400.00	867.29	186.60	45,559.0
New England	20,534.90	293.00	20,827.90	34,000.00	560.36	145.35	21,533.6
New England Southern	11,184.90	85.00	11,269.90	23,000.00	441.38	.....	11,711.2
New Hampshire	4,022.81	250.00	4,272.81	6,800.00	98.50	27.74	4,399.0
New Jersey	33,120.24	805.50	33,925.74	50,414.00	1,660.72	263.04	35,849.5
New York	22,160.91	2,458.40	24,619.31	34,000.00	329.82	45.53	24,994.6
New York East	35,271.29	1,884.34	37,155.63	53,785.00	639.81	21.15	37,816.5
Northern New York	16,455.31	421.35	16,876.66	30,000.00	138.65	81.77	17,097.0
Peninsula	28,117.81	54.08	28,171.89	34,000.00	1,054.35	173.28	29,399.5
Philadelphia	45,531.52	3,305.95	48,837.47	70,000.00	890.81	289.18	50,017.4
Pittsburgh	69,606.67	1,157.48	70,764.15	90,000.00	1,116.04	427.37	72,307.5
Troy	33,694.98	569.20	34,264.18	51,000.00	359.37	31.96	34,655.5
West Virginia	82,488.14	5,066.29	87,554.43	112,000.00	5,366.07	345.99	93,266.4
Wyoming	32,501.97	695.23	33,197.20	48,000.00	411.00	59.78	33,667.9
Puerto Rico Provisional	.....	.....	.....	.....	.....	.....	.....
Total	702,152.17	24,612.02	726,764.19	1,038,199.00	19,488.49	2,979.60	749,232.2
South Central:							
Central Kansas	66,641.34	4,179 08	70,820.42	136,500.00	3,575.54	778.85	75,174.8
Central Texas	42,357.66	6,521.17	48,878.83	66,200.00	1,682.08	84.91	50,645 8
East Oklahoma	28,338.69	2,870.28	31,208.97	53,902.00	1,140.51	84.28	32,433 7
Indian Mission	279.99	.....	279.99	800.00	32.95	.....	312 9
Kansas	43,008.41	2,805.42	45,813.83	84,000.00	1,166.59	401.52	47,381.9
Little Rock	36,422.07	3,898.90	40,320.97	57.500.00	1,347.61	81.07	41,749.6

RST NINE MONTHS—1950-51

) CHURCH EXTENSION—THE METHODIST CHURCH

isurer

DIVISION OF TOTAL RECEIPTS

General ropriations	Conference Work	Total on Appropriations 1950-51	Total on Appropriations 1949-50	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
722.83		$ 722.83	$ 769.93	$ 45.12					$ 767.95
125.00		125.00	571.71	27.00	$ 11.00		$ 2.25		165.25
783.14		783.14	656.63	174.00	1.00		3.15		961.29
2,312.25	$ 1,874.97	4,187.22	3,835.00	148.49	59.00		15.00		4,409.71
186.00		186.00	393.60						186.00
124.00		124.00	260.00						124.00
4,709.60		4,709.60	3,722.63	328.85	185.00		8.00		5,231.45
744.10		744.10	694.70	69.70	55.20		5.41		874.41
1,119.64		1,119.64	1,251.61	151.82	17.40		15.00		1,303.86
1,225.00		1,225.00	1,218.00	30.00	205.41	$ 10.00	7.00		1,477.41
225.60		225.60	202.50	40.83	30.10				296.53
2,411.00		2,411.00	2,030.50	172.12	54.50		10.00		2,647.62
300.00		300.00	258.75	71.00	11.00				382.00
116.00		116.00	181.00	3.00					119.00
733.33		733.33	724.00	53.00	67.35		5.00		858.68
2,193.88		2,193.88	2,075.20	101.53	67.00		6.00		2,368.41
313.25		313.25	271.22	24.35	10.00				347.60
3,248.69		3,248.69	2,867.90	301.92	120.67		13.25		3,684.53
665.00		665.00	724.25	135.00	113.00		5.00		918.00
22,258.31	1,874.97	24,133.28	22,709.13	1,877.73	1,007.63	10.00	95.06		27,123.70
16,979.30		16,979.30	15,329.59	1,512.78	1,509.70		21.00		20,022.78
71,810.67	3,637.44	74,948.11	70,160.88	3,741.88	4,875.17	1,588.60	89.20		85,242.96
91,774.77	13,950.00	105,724.77	105,850.06	5,450.63	13,788.99	2,103.08	94.63		127,162.10
67,101.16	2,250.00	69,351.16	68,593.73	4,487.43	3,843.64	1,765.00	70.25		79,517.48
58,833.86	5,040.00	63,873.86	61,817.07	4,876.83	6,136.20	363.60	98.00	$ 200.00	75,548.49
45,220.23	6,660.00	51,880.23	51,240.67	3,268.26	6,111.44	25.23	68.42		61,354.08
48,557.52	914.64	49,472.16	49,065.12	3,421.28	6,576.02	1,851.72			61,321.18
12,558.72		12,558.72	14,945.80	1,066.22	1,622.26	25.00			15,272.20
66,705.01	4,500.00	71,205.01	63,203.09	4,285.86	8,248.08	1,011.67	67.17		84,817.79
120,566.39	7,799.94	128,366.33	117,293.66	6,746.40	8,250.97	895.77	119.89	250.00	144,628.86
34,314.92		34,314.92	28,776.67	2,179.11	1,894.82	163.00	47.22		38,599.07
70,017.07	3,359.28	73,376.35	72,814.31	6,167.99	8,079.68	377.50	113.53	62.10	88,177.15
130,286.10	19,199.97	149,486.07	135,532.18	8,664.00	12,809.91	11,511.00	170.00		182,640.98
94,626.97	5,240.00	99,866.97	97,096.39	2,821.29	4,511.80	5,459.47	83.00	2,000.00	114,742.53
32,901.78	1,500.00	34,401.78	32,064.61	3,320.43	4,807.06	1,364.03	25.00		43,918.30
17,155.48	1,274.94	18,430.42	17,266.92	1,503.97	2,291.58	1,530.92	27.50		23,784.39
28,032.75		28,032.75	26,448.20	1,893.46	2,319.14	233.50	11.65		32,490.50
1,006,942.70	75,326.21	1,082,268.91	1,027,498.95	65,408.32	97,676.46	30,269.09	1,105.96	2,512.10	1,279,240.84
68,563.66	11,611.95	80,175.61	78,293.21	5,426.29	3,403.42	145.00	68.80		89,219.12
36,352.04		36,352.04	33,246.45	1,357.50	1,816.50	332.36	42.00		39,900.40
29,321.17	6,666.64	35,987.81	32,208.35	1,872.21	1,494.35		50.87		39,405.24
39,013.77	5,249.97	44,263.74	41,399.22	3,538.39	5,910.12	473.00		33,253.47	87,438.72
32,283.91	1,333.28	33,617.19	35,079.93	1,643.62	1,894.58	783.76	41.57	15.00	37,995.72
6,560.59		6,560.59	6,141.45	555.47	201.50	40.00			7,357.56
42,859.01	2,700.00	45,559.01	44,355.12	1,897.81	1,350.49	322.00	45.58	170.00	49,344.89
13,283.67	8,249.94	21,533.61	21,963.29	582.93	1,520.66	3,679.16	33.98		27,350.34
8,711.28	3,000.00	11,711.28	12,672.73	495.77	542.00		17.00		12,766.05
4,399.05		4,399.05	4,294.95	302.19	169.49			200.00	5,070.73
32,099.56	3,749.94	35,849.50	37,042.56	1,518.71	1,218.25	25.00	44.74		38,656.20
24,994.66		24,994.66	24,607.91	877.13	867.37	172.50	27.45		26,939.11
34,591.61	3,224.98	37,816.59	37,966.26	1,665.48	2,151.26	40.00	40.00		41,713.33
17,097.08		17,097.08	20,706.37	1,138.37	452.25	189.15	25.00		18,901.85
24,524.58	4,874.94	29,399.52	26,543.04	2,017.15	1,968.28	475.51			33,860.46
39,617.46	10,400.00	50,017.46	59,039.60	3,581.44	2,352.32	1,693.86	57.84	9.40	57,712.32
58,807.56	13,500.00	72,307.56	74,727.06	4,274.68	3,602.10	200.00		116.60	80,500.94
34,655.51		34,655.51	32,994.14	965.38	671.55	177.00	72.00	45.00	36,586.44
84,716.49	8,550.00	93,266.49	88,513.29	9,476.88	9,014.09	150.00	84.98		111,992.44
29,768.01	3,899.97	33,667.98	35,590.12	1,429.80	2,377.57	72.75	46.12	100.00	37,694.22
				42.00					42.00
662,220.67	87,011.61	749,232.28	747,385.05	44,659.20	42,978.15	8,971.05	697.93	33,909.47	880,448.08
74,031.09	1,143.72	75,174.81	71,250.04	5,904.36	5,806.12	551.45	78.39	50.00	87,565.13
50,645.82		50,645.82	42,913.05	6,749.76	3,446.61	62.00	31.10		60,935.29
32,433.76		32,433.76	31,889.05	3,599.18	2,929.80	605.00	27.96	100.00	39,695.70
312.94		312.94	720.19	41.03					353.97
42,981.94	4,400.00	47,381.94	41,589.37	2,790.54	3,943.79	150.00		50.00	54,316.27
41,149.65	600.00	41,749.65	40,019.14	3,368.72	2,816.08	25.82	30.34		47,990.61

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1950-51	Total Pledged 1950-51	Youth	Children	Total on Appropriations 1950-51
South Central (Continued):							
Louisiana	$ 45,551.27	$ 5,792.12	$ 51,343.39	$ 74,655.00	$ 1,961.46	$ 159.61	$ 53,464.4
Missouri	30,085.49	1,493.16	31,578.65	30,000.00	671.77	227.03	32,477.4
Nebraska	56,809.52	2,925.77	59,735.29	113,150.00	1,551.18	357.54	61,644.0
New Mexico	19,772.28	2,337.81	22,110.09	20,000.00	918.36	72.22	23,100.6
North Arkansas	27,476.99	5,444.00	32,920.99	45,000.00	768.98	60.03	33,750.0
North Texas	48,312.00	3,312.00	51,624.00	73,250.00	750.00	112.50	52,486.5
Northwest Texas	39,056.46	4,282.50	43,338.96	62,000.00	2,033.54	106.23	45,478.7
St. Louis	37,896.91	4,417.61	42,314.52	55,000.00	655.13	208.42	43,178.0
Rio Grande	601.63	12.50	614.13	690.00	137.20	8.16	759.4
Southwest Missouri	37,036.29	3,402.74	40,439.03	67,506.00	1,023.91	306.37	41,769.3
Southwest Texas	46,931.65	5,684.04	52,615.69	50,000.00	1,683.39	255.96	54,555.0
Texas	65,878.30	7,423.99	73,302.29	101,200.00	557.70	620.99	74,480.9
West Oklahoma	39,923.85	3,893.67	43,817.52	73,000.00	1,634.74	157.00	45,609.2
Total	712,380.80	70,696.76	783,077.56	1,164,353.00	23,292.64	4,082.69	810,452.8
Southeastern:							
Alabama	40,457.21	4,311.91	44,769.12	65,000.00	859.80	273.79	45,902.7
Cuba Mission					31.96		31.9
Florida	60,832.29	4,772.52	65,604.81	85,000.00	3,301.92	246.69	69,153.4
Holston	37,031.01	8,256.89	45,287.90	58,000.00	3,269.36	189.14	48,746.4
Kentucky	27,613.33	3,615.52	31,228.85	42,000.00	1,562.81	158.16	32,949.8
Louisville	21,135.67	2,999.33	24,135.00	42,000.00	2,075.65	174.79	26,385.4
Memphis	38,228.30	7,851.68	46,079.98	54,000.00	1,098.28	174.50	47,352.7
Mississippi	31,371.15	4,657.06	36,028.21	48,300.00	1,808.23	55.19	37,891.6
North Alabama	50,586.21	6,942.68	57,528.89	68,500.00	2,857.27	136.80	60,522.9
North Carolina	61,092.23	6,987.00	68,079.23	84,000.00	3,291.43	527.15	71,897.8
North Georgia	73,111.36	14,830.62	87,941.98	102,500.00	2,205.09	537.54	90,684.6
North Mississippi	25,513.11	3,517.69	29,030.80	31,000.00	2,318.07	114.33	31,463.2
South Carolina	68,088.37	6,933.63	75,022.00	103,500.00	2,995.26	235.80	78,253.0
South Georgia	54,541.92	6,302.08	60,844.00	75,000.00	1,495.20	181.92	62,521.1
Tennessee	35,117.24	6,300.18	41,417.42	60,000.00	1,511.00	105.65	43,034.0
Virginia	107,462.04	8,354.58	115,816.62	130,000.00	6,418.12	808.05	123,042.7
Western North Carolina	72,334.23	8,978.75	81,312.98	85,000.00	3,498.81	425.23	85,237.0
Total	804,515.67	105,612.12	910,127.79	1,133,800.00	40,598.26	4,344.73	955,070.7
Western:							
Alaska Missions	604.25		604.25	650.00			604.2
California Oriental Mission	200.00		200.00	200.00			200.0
California-Nevada	51,305.32	3,684.03	54,989.35	78,200.00	311.58	279.36	55,580.2
Colorado	22,762.97	2,296.12	25,059.09	40,544.00	517.05	248.22	25,824.3
Hawaii Mission	969.79		969.79	2,300.00	122.29		1,092.0
Idaho	8,527.60	160.00	8,687.60	13,000.00	193.70	13.00	8,894.3
Japanese Provisional					13.55		13.5
Latin American Provisional	170.00		170.00	155.00	21.62		191.6
Montana	9,231.00	485.50	9,716.50	13,500.00	125.22	77.91	9,919.6
Oregon	22,344.04	1,132.65	23,476.69	40,200.00	542.60	43.87	24,063.1
Pacific Northwest	34,845.93	1,816.38	36,662.31	55,000.00	874.54	91.70	37,628.5
Southern California-Arizona	119,162.16	5,989.10	125,151.26	218,000.00	3,104.48	537.14	128,792.8
Wyoming State	4,260.03	172.12	4,432.15	6,589.00	70.13	47.35	4,549.6
Total	274,383.09	15,735.90	290,118.99	468,338.00	5,896.76	1,338.55	297,354.3
Total from Conferences	3,498,603.54	266,319.98	3,764,923.52	5,473,646.00	132,113.33	21,475.59	3,918,512.4
Other Income for Appropriations:							
Deaconess Pensions							
Enrolled Missionary Pension Fund							
Missionary and Deaconess Temporary Disability Fund							
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							
Student Fund							
Youth Work							
Grand Total	$3,498,603.54	$ 266,319.98	$3,764,923.52	$5,473,646.00	$132,113.33	$ 21,475.59	$3,918,512.4

RST NINE MONTHS—1950-51

D CHURCH EXTENSION—THE METHODIST CHURCH

asurer

DIVISION OF TOTAL RECEIPTS

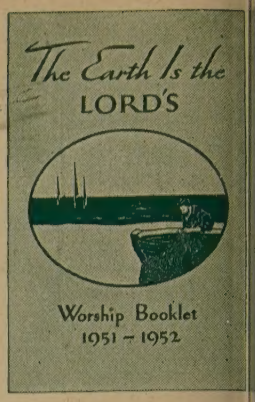
General propriations	Conference Work	Total on Appropriations 1950-51	Total on Appropriations 1949-50	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
53,464.46		$ 53,464.46	$ 49,171.65	$ 6,434.57	$ 7,075.32	$ 345.00	$ 32.46		$ 67,351.81
32,477.45		32,477.45	31,320.20	3,060.06	3,606.46	1,174.85	28.40		40,347.22
56,244.01	$ 5,400.00	61,644.01	67,868.60	4,445.56	6,774.44	575.00	78.67		73,517.68
23,100.67		23,100.67	15,238.85	3,008.14	2,536.12		15.26		28,660.19
33,200.00	550.00	33,750.00	29,109.86	3,800.45	4,259.25	300.00	34.15		42,143.85
52,486.50		52,486.50	43,564.95	7,538.70	4,675.95	15.00	36.00		64,752.15
45,478.73		45,478.73	41,479.32	7,932.00	7,179.64	662.50	29.37	22.86	61,305.10
43,178.07		43,178.07	41,156.94	4,053.88	6,619.70	10.00	30.64	5.00	53,897.29
759.49		759.49	563.21	380.66	238.91				1,379.06
41,769.31		41,769.31	35,085.98	4,279.64	3,499.50	125.00	37.08	49.58	49,760.11
54,555.04		54,555.04	46,689.78	8,565.29	7,818.63		72.61	128.60	71,140.17
74,480.98		74,480.98	69,534.44	7,952.20	9,774.82		51.76		92,259.76
45,609.26		45,609.26	45,103.20	5,143.37	5,651.76	1,129.50	38.19	105.00	57,677.08
798,359.17	12,093.72	810,452.89	744,267.82	89,048.11	88,652.90	5,731.12	652.38	511.04	995,048.44
45,902.71		45,902.71	38,267.29	12,014.84	3,318.03	300.00	31.75		61,567.33
31.96		31.96		191.49	15.50	77.22			316.17
69,153.42		69,153.42	70,065.08	10,312.20	18,724.70	1,980.00	60.00		100,230.32
46,496.40	2,250.00	48,746.40	46,208.25	13,760.94	5,890.89	11,261.00	61.52	465.00	80,185.75
32,949.82		32,949.82	31,684.15	5,339.28	4,381.57	330.00	27.50		43,028.17
26,385.44		26,385.44	26,613.72	5,547.15	1,499.19	65.00	25.68		33,522.46
47,352.76		47,352.76	44,559.46	10,764.06	5,011.78	805.78	38.40		63,972.78
37,891.63		37,891.63	36,824.40	8,092.05	1,445.47	130.00	40.00	33.50	47,632.65
60,522.96		60,522.96	57,185.84	7,714.20	5,992.11	2,485.36	48.21		76,762.84
71,897.81		71,897.81	67,202.58	11,047.30	7,213.90	150.00	64.03		90,373.04
90,684.61		90,684.61	83,070.87	8,858.13	6,278.19	150.00	70.00		106,040.93
31,463.20		31,463.20	28,373.34	5,626.98	5,096.28	3,016.85			45,203.31
78,253.06		78,253.06	70,368.89	10,876.51	7,874.06	1,014.71	68.00		98,086.34
62,521.12		62,521.12	57,588.88	9,444.88	6,297.88	4,067.20	47.97		82,379.05
35,834.07	7,200.00	43,034.07	38,733.76	5,950.09	4,127.33	275.52	33.22		53,420.23
123,042.79		123,042.79	123,292.76	19,988.75	4,088.85	9,375.80	200.00		156,696.19
85,237.02		85,237.02	78,267.56	10,804.14	13,180.78				109,221.94
945,620.78	9,450.00	955,070.78	898,306.83	156,332.99	100,436.51	35,484.44	816.28	498.50	1,248,639.50
604.25		604.25	435.84	311.91	10.00	55.50	1.00		982.66
200.00		200.00	200.00	13.50					213.50
54,380.29	1,200.00	55,580.29	49,474.55	3,519.57	3,111.28	296.50	51.63		62,559.27
22,374.39	3,449.97	25,824.36	22,683.16	2,344.71	2,710.84	180.50	40.68	20.00	31,121.09
1,092.08		1,092.08	1,209.78	93.00	100.00	50.00			1,335.08
8,894.30		8,894.30	8,732.32	840.58	971.00		10.00		10,715.88
13.55		13.55				135.00			148.55
191.62		191.62	111.33	38.59					230.21
8,794.63	1,125.00	9,919.63	10,404.74	751.17	897.39	25.00	15.30		11,608.49
23,313.16	750.00	24,063.16	23,074.82	1,585.84	2,034.21	1,125.00	26.40		28,834.61
36,792.55	836.00	37,628.55	32,373.68	2,562.08	3,384.59	1,041.32	41.41		44,657.95
106,442.91	22,349.97	128,792.88	125,042.28	7,160.85	12,870.63	22,822.20	89.00	500.00	172,235.56
4,549.63		4,549.63	4,436.71	315.90	210.00		5.00		5,080.53
267,643.36	29,710.94	297,354.30	278,179.21	19,537.70	26,299.94	25,731.02	280.42	520.00	369,723.38
3,703,044.99	215,467.45	3,918,512.44	3,718,346.99	376,864.05	357,051.59	106,196.72	3,648.03	37,951.11	4,800,223.94
40,055.23		40,055.23	38,965.44						40,055.23
449.08		449.08	366.81						449.08
783.50		783.50	880.00						783.50
8,131.28		8,131.28	8,116.28						8,131.28
8,913.16		8,913.16	4,460.54						8,913.16
3,037.73		3,037.73	2,680.57						3,037.73
26.77		26.77	58.22						26.77
61,396.75		61,396.75	55,527.86						
$3,764,441.74	$215,467.45	$3,979,909.19	$3,773,874.85	$376,864.05	$357,051.59	$106,196.72	$3,648.03	$37,951.11	$4,861,620.69

PROGRAM FOR ADULTS

September, 1951, through August, 1952

"The Earth Is the Lord's"

Packet, 60 cents



The **Program Packet** contains **Program Book** and **Worship Booklet.** 60 cents.

The **Program Book** will contain two versions of each program, a simplified plan and the regular material. Each Woman's Society and Wesleyan Service Guild should have one program book for each member of the program committee. 50 cents each, three for $1.35.

The worship services are correlated with each month's program. Each Woman's Society and Wesleyan Service Guild member should have a **Worship Booklet** for personal use. 15 cents each, ten for $1.35.

(Spanish edition—**Program Book** and **Worship Booklet** under one cover—50 cents. Publication date to be announced.)

APPROVED STUDIES

Theme: Latin America

We Americans: North and South. By George P. Howard. See page 23. $1.25.

He Wears Orchids. By Elizabeth M. Lee. See page 23. $1.25.

Guide on Latin America for Leaders of Adult Groups. By Carol M. Morgan. 50 cents.

Supplementary Material:

Portrait of a Mission. By Florence Hooper. A thrilling justification of Christian missions in Latin America. 45 cents.

The Methodist Church in Latin America. Truly an excellent map showing the centers of work and attractive graphic detail with most interesting legend. 45 cents.

Cuban Mosaic. Revised. Work of the Woman's Division in Cuba. 25 cents.

Latin American Confederation of Methodist Women. A sixteen-page leaflet containing reports of the third quadrennial Assembly of the Methodist women in Latin America, letters from fraternal delegates, and most interesting pictures and details of Federation growth. 10 cents, three for 25 cents.

Theme: Churches for Our Country's Needs

Mission to America. By Truman Douglass. See page 22. $1.25.

***Now!* Everybody Needs a Church.** Edited by Mary M. Brace and Lucy M. Eldredge. See pages 22, 38. 35 cents.

Guide for Churches for Our Country's Needs for Adults. By Mabel M. Sheibley. 50 cents.

Theme: The Book of Acts

A Study of the Book of Acts. By Edward P. Blair. Including the text of the Book of Acts—Revised Standard Version of the New Testament, 1946. See page 22. 65 cents.

A Leader's Guide to A Study of the Book of Acts. By Edward P. Blair. 35 cents.

Supplementary Material:

An Antioch Scene. A Dramatic Worship Service. 10 cents, two for 15 cents.

Theme: The Family—A Christian's Concern

The Family—A Christian's Concern. See page 23. 65 cents.

Suggestions for the Study, The Family—A Christian's Concern. 20 cents.

NEW MATERIAL

India Today. A general picture of the new independent India, her achievements since 1947, her urgent needs and problems, as well as future possibilities of church cooperation toward bettering conditions in India. 10 cents, three for 25 cents.

Library Service, What Is It? Description of the service rendered by the Library Service Committee to help Methodist women to a more comprehensive understanding of the ministration of this committee. Free for postage.

Literature for Students on World Christian Community. A list of materials especially valuable to students. To be ordered through secretaries of Student Work from Literature Headquarters. Free for postage.

My Calendar. Program Calendar for 1951-52 for local society use. 5 cents.

Activities for 1951-52. For secretaries of Christian Social Relations and Local Church Activities. Free for postage.

Our Bit of the Road. These stories are true incidents that happened to Miss Marjorie Dimmitt, head of the English Department at Isabella Thoburn. Without striving to labor a point, they give a picture of life in India and show the wonderful contribution the missionary makes in a foreign land. Free for postage.

Wesleyan Service Guild Bylaws. Revised. For conference, district, and local units. Free for postage.

Deaconess Bureau Note Paper. Fifty envelopes, seventy-five sheets of paper bearing the lovely blue and gold seal of the Methodist deaconess. Excellent for gifts to friends in this field of service. $1.00.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: **420 Plum Street, Cincinnati 2, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y. 83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

NORTHWESTERN
UNIV LIBRARY
EVANSTON ILLS